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ESSAYS ON THE ART OF THINKING.

I.

So much has been written and said on the importance of habits of accurate thought, that scholars and wise men have had enough of the subject. But it is not for them that we write. It is possible that we may be aware of errors of judgment to which they are liable, and into which we apprehend they frequently fall. We may occasionally take notice of the perverted ingenuity of the acute theorist, or smile at the difficulties which the sceptic labours to accumulate, or wonder at the strange interpretations which the biblical critic puts upon motives and actions, or sigh over the partial delusions to which the moral philosopher is himself subject. But our wonder and regret we keep to ourselves, and are far from the thought of offering any observations worthy to occupy intellects of a rank so much higher than our own. They have Bacon, Newton, Locke, and a host of advisers besides. We take up the pen in the service of those who have never studied or are likely to study under these masters in the art of thinking. Of all the multitudes who have never been taught to think, or who have learned the art but imperfectly, there may be some who, labouring under a fellow-feeling of infirmity with ourselves, may turn to these pages with a hope of assistance and consolation. To such we address ourselves; and, taught by our own difficulties to appreciate theirs, we assure them that we feel deep compassion for that painful consciousness of deficient observation, perverted judgment, unchastened imagination, indolent attention, treacherous memory, and all intellectual faults and deficiencies whatever, which is a daily subject of regret and shame to a reflecting mind. We invite them to accompany us in a brief inquiry into some of the causes of these evils, and the best modes of cure for ourselves, and of prevention for those over whose intellectual discipline we may have any control.

Every one allows that habits of accurate thought are of great importance; but the philosophical observer alone is aware of how much. Whether he looks back upon the history of the world, or watches the events which pass

before his eyes, or anticipates the results of causes now in operation, and speculates on the future condition of the human race, he is more and more impressed with the importance of employing the intellectual powers on legitimate objects, and directing them diligently to attainable ends. If all men could see with his eyes, and follow the convictions of his understanding, there would be an end at once to half the evils that afflict humanity. Let no one accuse us of exaggeration; but if surprised at our statement, let him pause and consider the illimitable influence which the intellectual and moral powers have on one another; let him reflect on the tendency of difference of opinion to excite bad passions, and the reciprocal influence of bad passions in perverting the judgment and clouding the understanding. If he objects that we disregard the large class of natural evils, we reply, that natural and moral evil produce and reproduce each other perpetually. Moreover, natural evils might be neutralized or destroyed to an extent which we can yet scarcely conceive, if men's minds were directed to an efficacious inquiry into their origin and results. If natural philosophers had always known what they were about, if they had determined what end they meant to attain, and had early discovered the right road to their object, there is no saying how far our race might by this time have triumphed over the ills that flesh is heir to. If all the time, thought, and labour, which have been spent on the study of alchemy, had been devoted to chemical science worthy the name, who can say how far the kindred sciences would have advanced, or what splendid results would have appeared by this time? If there had been no empiricism in medical practice, if physicians had known how to study, and their patients what to expect from them and how far to believe them, who can say how often the plague might have been staid, how many dreadful diseases might have been extirpated, how many victims to quackery and credulity might have been spared? If legislators had, some ages ago, hit upon the right mode of ascertaining the proper objects and best modes of civil government, and if the nations had urged them on, and supported them in the inquiry, and exercised a due check on the power they conferred, they might have been saved the inflictions of famine, fire, and sword, and all the countless evils which follow in the train of war. If, again, our objector insists that all this is mere speculation, we request him to listen to a very few facts, which may shew what a host of evils has arisen from infirmities of the understanding, and for one century after another spread its desolating march over the most civilized portion of mankind. Among so great a variety of instances as history lays before us, it is difficult to say what facts are the most striking; and we will, therefore, confine ourselves to those which approach the nearest, and detail a few of the mistakes of civilized, enlightened, and Christian Europe. Passing over the destructive wars among savage nations, arising from trivial causes, but perpetuated from generation to generation—passing over the cases of the innumerable victims to superstition in India, to etiquette in China, to bigotry among the Mahometans, and to brute force uncontrolled by intellectual power in all regions of the globe, let us see what was done in neighbouring countries, in times not very far distant from our own. The Emperor Constantine laboured for a long series of years, with the best intentions, to establish a perfect uniformity of faith in the Christian world. For want of understanding the plain truth that the minds of men are differently constituted, and can never be assimilated by human authority, he encouraged heart-burnings and dissensions more hostile to the spirit of religion than the despised institutions of barbarous states. To what condition his own mind was brought by mistaken zeal, we learn from

his rescript against the Novatians and other heretics, wherein he terms them enemies of truth, adversaries of life, abettors of the most abominable wickedness, which a whole day would not suffice to describe. He declares it impossible to bear their most destructive tenets any longer, and orders the destruction of their places of assembly, and the banishment of the heretics, whose offence it was to differ from the emperor as to whether a person who sinned after baptism should be forgiven by the church as well as by God.

The fulfilment of this edict, as of many which were passed by persecuting emperors, occasioned much bloodshed, and violences at which humanity shudders. On the questions whether the body of Christ was corruptible, whether he was capable of feeling hunger and thirst after his resurrection, whether Christ was created out of nothing or out of something, whether the union between the Son of God and the Son of Man was an union of *nature* or of *person*, or only of *will and affection*, and whether Mary was the mother of one, or both, or neither; whether the Holy Ghost was silent respecting himself to the Apostles for the sake of giving them a lesson not to commend themselves, or for some other reason,—the minds of men were agitated for centuries, the true spirit of Christianity was lost, lives were sacrificed without number, the laws of society violated, and the bond of human sympathies broken. Bishops made war upon one another, or ranged themselves under the banners of princes; their followers imitated their example, and perpetrated the most dreadful cruelties. In the eighth century, midnight murders, by the hands of the clergy, were frequent: heretics were torn limb from limb in the streets and churches, and, to use the words of the historian, “Des yeux et des langues arrachées sont les évènements les plus ordinaires de ces siècles malheureux.” These fiend-like passions were roused by disputes about words, the more violent because they were without ideas. The horrid effects of these passions were not confined to one period or country, but drew a veil of thick darkness over the minds of countless multitudes through successive generations.

The belief of the infallibility of the Pope, arising from an erroneous interpretation of *one* sentence of Scripture, occasioned the most terrible series of calamities under which the Christian world has groaned. An absurd credulity respecting the efficacy of pilgrimages led to the sacrifice of millions of lives in the Crusades. Perverted notions of the character of the Deity, and of the obligations of his creatures, occasioned the institutions of Monachism, which, though overruled to beneficial purposes by Divine Wisdom, will ever be a monument of the folly of the human race, and an example of the pitiable weakness of human reason. In former times the number of beings thus cut off from the duties and pleasures most congenial to their natures was greater than many persons have now an idea of. In Egypt alone, in the fourth century, there were 70,000 monks. If we thus cast a cursory glance over the state of Europe during the dark ages, taking into our view the disasters of wars abroad, of dissensions at home, of frequent and dreadful persecutions,—if the perils of the human soul under the influence of superstition be considered, the general belief in the efficacy of indulgences, the license which thousands allowed themselves on pretence of zeal for religion, and under promise of atonement in gold,—if we feel compassion for the innocent hearts which have been either hardened or broken under monastic penalties, or for the immortal faculties which have been wasted on unworthy objects, or debased by crime,—if we mark the progress which our race has made since divine truth has in part unveiled her awful face, we shall be confirmed in our

conviction that the right pursuit of truth would cancel half the evils which afflict humanity.

The errors we have mentioned arose in the department of religion alone. What were men doing in philosophy in the mean while? Disputes about names and forms and essences were involving society in the evils of bloodshed. The *seraphic doctor* was wasting powers, which even now are a marvel to the learned, in treatises on the nature of angels. Some of the Christian fathers were anathematized for hinting the existence of Antipodes. Galileo was consigned to the dungeons of the Inquisition at Rome, and obliged to do penance by repeating the seven penitential psalms once a week for three years, for asserting that the earth moved on its own axis; while the *perspicuous*, the *most resolute*, the *marvellous*, the *angelical*, the *irrefragable* doctors in philosophy were arguing with more heat than light whether 2×3 makes 5 or 7, whether nonentities have qualities, and whether angels can go from end to end without passing through the middle.

It is easy to despise these follies, and every one can laugh at them: but are we at all times, and on all subjects, wiser? Is there any one of us who can declare himself free from a perversion as absurd on every point on which he ought to exercise his reason? To judge from the absurdities which are daily uttered in conversation, and which are so common as to pass often unnoticed, the noble faculty of Reason has as yet received but a very partial cultivation, and is placed in an undue subservience to her lively sister, Imagination, or is set up as a laughing-stock to her mocking rival, Folly. Go into what society you will, especially where there is a numerical majority of the fair sex, and you will hear much said which, to perfected reason, (if there were such a thing,) would appear as absurd as the magic jargon of the dark ages, or the senseless assertions of ancient academics on unfathomable subjects. If we go among the poor of a manufacturing district, we are not surprised to find one person venerating the left-leg stocking above the right, or a woman dying of the small-pox, with a slice of fat bacon round her throat, or a man bruised by machinery lamenting that he did not take warning when he heard his shoes dancing on the stairs by their own motion: but we are too little aware how absurdities, as real, though not as glaring, pass current in the intercourse of persons comparatively enlightened. We do not allude to superstitions which are prevalent in particular districts, and which, being early instilled by our grandmothers, are apt to remain when we have become ashamed of them. It is true, we have heard very sensible young ladies excuse themselves from being married on a Friday; not that they really suppose one day worse than another, but sad examples are extant, and if any thing should happen, it would be disagreeable that the world should say, and so forth. Such superstitions we leave to find their own way out of the world. It is enough that their believers are half-ashamed of them. It is our purpose to point out the errors of which we are not ashamed, of which we are not generally aware.

Who is not apt, on occasion, to assign a multitude of reasons when one will do? This is a sure sign of weakness in argument. Who, in the possession of power, political or domestic, is not driven to rivet an assertion or a command on the last link of his chain of reasoning? What gentleman, unless he have gone through a course of logic, does not sometimes quit his hold of a knotty point, and heap incontrovertible assertions on a subject which no one is inclined to dispute? What youthful lady, growing warm in a discussion on a matter of taste, does not fly from argument to rapture,

and touch on a hundred unconnected subjects, leaving her opponent (if he be a rational person) totally unable to follow her zigzag course, and looking as foolish as a mathematician in pursuit of a butterfly? These inconsistencies may be thought only amusing, or, at most, provoking: but they are more. A habit of inaccuracy in trifles (supposing such discussions to be trifling) soon extends to more important things, and he who utters carelessly the ideas that come uppermost, will in time have nothing better to communicate; and being content idly to watch the foam which dances on the waves, will become unable to dive for the treasures of the deep. The faculty which is bestowed to be his guide and guard amidst the mutable and conflicting influences which are to mould him to immortality, is not incorruptible, and will assuredly prove treacherous, if a careful watch is not kept over her fidelity. Involuntary error is a calamity. Negligence of truth is more—it is a crime: and every indulgence in indolence and carelessness of thought is criminal, when we know that such indulgence tends to limit our capacity for the reception of divine truth, and to deteriorate the noblest gift that God has conferred on man. When we shuffle away from an argument which we have not courage to face, when we skim over a subject which we are too idle to examine, when we banish reflections which it is our duty to entertain, we are doing worse than omitting a present duty—we are incapacitating ourselves for the charge of future responsibilities. We do not mean that every subject on which our reason can be employed should be thoroughly examined whenever it presents itself. Life would thus be spent in reasoning, and the moral faculties be sacrificed to the intellectual. What we mean is, that *when* we reason, it should be so as to form our minds to a habit of judging correctly; that we should argue accurately or not at all; and that where we are called on to decide instead of to reason, we should, on no account, allow ourselves to impose on our own minds or those of others, by insufficient or fallacious arguments, whatever may be their number.

We are also to consider the welfare of others, and remember what we owe to their improvement and their peace. If their minds are inferior to our own, we incur a heavy responsibility by helping to pervert and blind their reason. If they are our equals in mind and station, we run the risk of originating disputes. If superior in mind, and beneath us in other respects, we inflict an injury by urging reasons which are perceived to be false, but which must not be questioned. A command, however unreasonable, is welcome in comparison. A lady wishing to be undisturbed, desires a sensible, conscientious servant to say that she is not at home if any one calls. The servant, left to himself, would say that his mistress is particularly engaged: but the lady, aware of what may be passing in the mind of the domestic, condescends to give various reasons why there is no harm in the practice her conscience all the while condemns, why every body does it, and is right to do it, how it is no lie, because every body understands the hidden meaning of the phrase, and so on. The servant would reply if he dared, "Why, then, all this talk? If every body understands that you are engaged at home, why not say so?" But he must hold his tongue, or argue with his mistress, and be silenced. We pity his feelings.

The case is worse in families where the parents have more taste for power than for right reason. Their children are intelligent and conscientious. They are strongly recommended to do something which they do not altogether approve, but they think it will occasion less harm to comply than to resist, or even object. It is easy to obey a simple command, or observe

a plain recommendation ; but the parent, conscious of a disagreement of opinion, adduces abundance of reasons which are no reasons at all. If the young folks are silent, or can turn the conversation, it is well ; but we could not much blame them if they were urged to reply, or wonder if argument led to resistance, or at least took away all the grace of compliance. Such cases we have seen, and were forcibly reminded of the king of the beasts with his four strong reasons for appropriating the four quarters of the prey. If such parents, if parents in general, were aware of the unquiet thoughts thus stirred up, they would be equally careful to cherish right reason in themselves and their children ; or if unable to do this, they would be wise to rule by authority and affection alone, and attempt no more to use reason as a bond of union. Alas ! how much uneasiness arises in families from disputes originating in mistake, and carried on in misunderstanding ! If among those who are thus divided, or who fret under the yoke which they have no wish to cast off, every individual were enabled to perceive where the exact difference lies—if each were able to make his words correspond with his ideas, and to govern his ideas by right reason, all would find that they had been perplexed in a mist which made a mole-hill appear like a mountain, exalted dwarfish difficulties into gigantic, and displayed imaginary obstacles while it concealed real perils. This chilling influence withdrawn, they would rejoice once more in the sunshine of peace, and hail the brightened flow of genial sympathies.

It would give us much satisfaction to assist any who have suffered from such perplexities and delusions, either in the individual pursuit of truth, or in the more melancholy case to which we have just adverted. We shall hereafter proceed to describe some of the phantoms by which we have been deluded or terrified, which for ages enslaved the noble faculty of reason, and sat like an incubus upon the nations, till the great enchanter arose who put it in the power of the weakest to keep them aloof, and of the most timid to chase them away.

V.

WHATELY'S ESSAYS ON THE WRITINGS OF ST. PAUL.*

DR. WHATELY is already known and highly esteemed, not only for writings on Theological subjects, but also for his valuable treatises on Logic and Rhetoric. The volume to which we now solicit the attention of our readers will sustain his reputation, and merits the attentive perusal of every biblical student. Its peculiar merit consists, not in propounding important novelties, which in the science of theology can scarcely be now-a-days expected, but in bringing together, and setting forth in a vigorous and lucid style, many valuable truths which are too much neglected by those who have to instruct the public in theological matters. We do not mean to imply that his work contains nothing new, nothing put in a novel and striking point of view—the reverse is the case, as the sequel of our remarks will shew ; but merely to apprise our readers that the praise we allot to the work arises rather from its useful tendency than its novel character. In one view, Dr. Whately

* Essays on some of the Difficulties of the Writings of St. Paul, and in other Parts of the New Testament. By Richard Whately, D.D., Principal of St. Alban's College, Oxford, and late Fellow of Oriel College.

may be compared with Paley—is extracting from his predecessors their most valuable materials, arranging them in a simple and easy method, and recommending them by singular force and clearness of style. In so important a labour, Dr. Whately has engaged, not only in the volume now before us, but also in his works on Logic and Rhetoric. To the consideration of every subject which engages his attention, Whately, like Paley, brings a vigorous and unsophisticated intellect, and in consequence he resembles Paley also in being a reformer. Old errors he discards, lingering prejudices and misconceptions he explodes, and lays down and vindicates principles which would, we submit, if duly pursued, lead him much nearer to pure Christianity than we have any reason to think he has gone.

His work on the Writings of St. Paul consists of nine essays. 1. On the Love of Truth. 2. On the Difficulties and the Value of St. Paul's Writings generally. 3. On Election. 4. On Perseverance and Assurance. 5. On the Abolition of the Mosaic Law. 6. On Imputed Righteousness. 7. On apparent Contradictions in Scripture. 8. On the Mode of conveying Moral Precepts in the New Testament. 9. On the Influence of the Holy Spirit.

The essay on Truth contains, as befits such a subject, many verities which those who seek in reading for novelties rather than sound advice might disparage as truisms. One, and that a novel position, however, stands at the head of these unquestionable statements, which appears to us to require no little modification, and which, like some other injudicious modes of defending Christianity, endeavours to extol the religion of Jesus at the expense of the principles of Heathen sages. Dr. Whately remarks correctly, that the religion of each state among the Greeks and Romans was maintained as a matter of policy, rather than on the ground of its being true. Even Socrates, the wisest of the Heathen, declares it to be the part of a good man to conform to the religious institutions of his country, omitting entirely to state that his acquiescence should be the result of inquiry, evidence, and conviction: and great, we allow to Dr. Whately, is the honour due to Christianity, that it claimed the homage of the understanding as “the truth,” set forth and recommended by evidence that demanded and not declined investigation. In this respect Christianity presents a striking contrast with the spirit of the Heathen systems, and we wish we could add that Christian professors were alike contradistinguished in this particular from the Heathen teachers and legislators; but the fact is, that in the majority of cases he is esteemed most by Christian teachers who inquires the least; and the person who sets himself to investigate the evidence of prevalent doctrines, is suspected and avoided as unsound in the faith and actuated by dangerous principles. Maintaining, then, with Dr. Whately that such was the spirit of the influential men in ancient times respecting religion, we yet may ask if he is warranted in asserting that “their minds were estranged from the love of truth,” and that they “were habitually indifferent to it”? General assertions of this nature are always injudicious, for they expose the Christian advocate to serious reprisals. They are as unjust as injudicious. It requires but little acquaintance with the writings of the worthies of Greece and Rome to expose their falsity. We are ready to grant that the philosophers did not teach as true any system of religion, but in this they were actuated by a love of truth, not an aversion to it. How could they teach that as true which they knew was devoid of adequate evidence? To be silent in such a case, was a certain indication of a love of truth. But they recommended the observance of the prevalent religion on the ground of its maintenance being essential to the well-being of the state. That the reason alleged was

tenable, no one who knows the power of religion, even in its corrupted forms, can for a moment doubt. And until they had something better to substitute in its place, the undisturbed existence of the prevailing religion was certainly desirable. To this it may be replied, The philosophers did possess better sentiments. Yes; but how evidenced? Not in such a manner as to ensure their reception with the people, nor in all probability so as to effect the extirpation of prevalent errors. And surely it would have been folly to destroy long-established and venerated principles without having a moral assurance that something better would be substituted in their room in the hearts of the multitude. That the philosophers did all that they might have done for the enlightenment of the bulk of society, we do not contend. Yet while we blame their remissness, we must allow that they were the best judges of the capacity of the people, and the likelihood of success attending on efforts to rectify their sentiments; and Plato has himself declared, that "if even the contemplative mind could find out the Deity, it would be improper and *impossible* to reveal him to common understandings." And we must be permitted to think that those are infinitely more blameable who have lived after the glorious example set them by Jesus, and under a system recommending universal benevolence by the strongest sanctions, and have, nevertheless, kept knowledge from the mass of mankind, and attempted a defence of their absurd and unchristian conduct. Much as has been said of the tolerating spirit of the governments of Greece and Rome, it is beyond a question that a man endangered his life by attempting to reform prevailing errors in religion, and one and the chief charge against the good and wise Socrates was, that he had endeavoured to introduce new deities. It is not a matter of surprise that, under the imperfect system of Heathen morality, few men had the spirit of martyrs; but it is a matter of surprise and a subject of severest censure, that under the full and clear light of Christianity so many have been found who have done so much, not to advance, but to retard, the diffusion of useful knowledge.

It would be no difficult matter to multiply quotations from the classic authors of a character to prove beyond a question that the assertion of Dr. Whately before set down requires great modification. Let us hear Plato himself describe the requisites of a philosopher, and Dr. Whately even could not require more: "A philosopher must possess a mind naturally turned towards contemplation, *an evident love of truth*, a penetrating judgment, and a retentive memory." And the same Plato puts sentiments into the mouth of two of the interlocutors in one of his dialogues, which, while they shew how strong was his desire for religious truth, confirm the observations above made, as to the reasons why the sages of antiquity abstained from disturbing prevailing errors. "*Socrates*. Do you not recollect your embarrassment lest, whilst you supposed yourself to be praying for good, you should inadvertently pray for evil? *Alcibiades*. I do. *Soc*. It is necessary, therefore, *to wait* till we can learn how we ought to conduct ourselves both towards the Gods and towards mankind. *Alc*. But, Socrates, when will this time be? And who will come to instruct us? I should *be extremely glad* to see the person. *Soc*. He it is who interests himself in your welfare. But it appears to me that the darkness which now envelopes your soul must be first taken away, that you may distinguish between good and evil; for at present you are unable to do this. *Alc*. Let him take away this darkness, or do whatever else he pleases, as I am ready to acquiesce in all his injunctions, provided I can advance in virtue." So, also, Cicero declares that "the peculiar characteristic of man is the search after and investigation of

truth; that the knowledge which such engagements bring is essential to the happiness of life, and congenial with the nature of man. Success in mental pursuits is pleasant and honourable, but failure is a disgrace and an evil." In a similar spirit Plutarch asserts, that "the human race have no possession more valuable or more venerable than truth." And if we are to speak of the exertions and sacrifices made in behalf of truth, some names from the annals of Heathenism might be adduced that would not suffer in comparison with the best of Christians, while they would cause us to blush for the degeneracy of many a professed follower of Christ.

After successfully enlarging upon the position that our Lord points out Truth as in an especial manner the characteristic of his religion, the writer asks, "But how, it may be said, do these considerations affect us Christians of the present day? We, it is hoped, are not chargeable with that culpable carelessness about truth, especially in religious matters, which characterized the ancients." There are some peccadillos, Dr. Whately, of which even Christians—aye, and Churchmen—are guilty. Articles, and creeds, and confessions, we deem as so many sins against "the truth," though they may prove effective defenders of sects and churches. But passing this by, we have heard of such a thing as signing thirty-nine long, mysterious articles, though the subscriber knew not whether they were true or false—testifying to their truth before inquiry, and deeming himself thereby exonerated from all inquiry afterwards. We have heard of those who signed these articles as articles of peace, which appears to us something like the Heathen maxim of supporting a religion because it is an institution of the country; and, to mention a yet worse case, we have heard of those who remained in communion with a certain church, though by so doing they were declaring their assent to dogmas which, either wholly or in part, they disbelieved. Nor are these the pious frauds of by-gone and ignorant ages exclusively. Dr. Whately himself, if his mind were to advert to the view now given of Christian delinquencies, could supply, we doubt not, more instances than it lies in our power to adduce. An essay on Truth is not, then, a work of supererogation, and we wish it had occurred to a person so influential as Dr. W. to make the application of his general positions to which we have now alluded. The Papists and their pious frauds do, it is true, receive a portion of blame, but other persons (and in the present day, perhaps, as much as Papists) need castigation.

We are much pleased with the high and pure tone of moral feeling by which the essay on Truth is pervaded. After remarking that though the old is also a just maxim, that "honesty is the best policy," the writer adds with great propriety,

"But he whose practice is governed by that maxim is not an honest man; for we ought to cultivate and establish, as a habit, a sincere love of truth for its own sake, and a steady, thorough-going adherence to it in all philosophical, and especially in religious inquiries."

But the love of truth may not always lead to the truth, for there is a great danger of our thinking that our previous conclusions are unquestionably true, and of loving them, instead of pursuing the truth. We ought, therefore, to make it not the second, but the first question in each case, "Is this true?" It makes all the difference whether we *begin* or *end* with the inquiry as to the truth of our doctrines, and it is one thing to wish to have the truth on our side, and another to wish sincerely to be on the side of truth. But a determination to "*obey* the truth," and to follow truth wherever she may

lead, is not common; though in this consists the genuine love of truth. From the full and proper pursuit of truth men are often deterred by an aversion to *doubt*—a dislike of having the judgment kept in suspense; whence they are led to make up their minds on the first suggestions offered. “Others again,” our author remarks, “are unduly biassed by an excessive respect for authority; by an undue regard for any belief that is ancient—that is established—that has been maintained by eminent men.” *Errare malo cum Platone, quam cum istis vera sentire*, implies no uncommon feeling; and there are many who have more dread of any thing that savours of novelty, even when they perceive nothing objectionable in it, than of what is generally received, even *when they know it to be unsound*. He, however, who would cherish in himself an attachment to truth must never allow himself to advance any argument, or to admit and acquiesce in any when advanced by another, which he knows or suspects to be fallacious. It is not enough that our conclusions be true—the *premises* from which they are deduced in any particular case must be true also. Nor must we connive at any erroneous opinion, however seemingly beneficial in its results. Some Protestants object to the conversion of the Catholics, and we may add, some Unitarians to the conversion of Trinitarians, on the ground that it may not be easy to plant in the minds of the converted new and efficient principles in place of those removed. Some evil may result; but no compromise ought to be made with error. In the propagation of truth, as in the communication of every other good, there will be a mixture of evil. The ensuing paragraph is so remarkable that we cite it in the very words of the Essayist:

“The belief in the plenary inspiration of Scripture—its being properly and literally the “Word of God,” merely uttered or committed to writing by the sacred penmen in the very words supernaturally dictated to them—and the consequent belief in its complete and universal infallibility, not only on religious, but also on historical and philosophical, points—these notions, which prevail among a large portion of Christians, are probably encouraged or connived at by very many of those *who do not, or at least did not originally, in their own hearts entertain any such belief*.”

Surely Dr. Whately had no occasion to apologize for addressing a Christian public on the paramount obligations of truth. Several other instances are mentioned; we extract the following: “Of the same character is the belief that the observance of the Lord’s day is a duty to which Christians are bound by the fourth commandment.”

Another pious fraud at which Christian ministers are too apt to connive is the notion that prevails amongst the bulk of orthodox hearers, viz. that the minister is at the time of preaching under the guidance of the Holy Spirit; thence the chief objection they have to the use of written discourses. To the fanatics of the day—a body we hope and believe daily decreasing in numbers—we recommend this injunction:

“As we must not dare to withhold or disguise revealed *religious* truth, so we must dread the progress of no *other* truth. We must not imitate the bigoted Papists who imprisoned Galileo; and step forward Bible in hand to check the inquiries of the Geologist, the Astronomer, or the Political Economist, from an apprehension that the cause of religion can be endangered by them. Any theory, on whatever subject, that is really unsound, can never be inimical to a religion founded on truth; and any that is unsound may be refuted by arguments drawn from observation and experience, without calling in the aid of Revelation.”

Much as we admire the sentiments developed in the essay on Truth, and

suited as we think such treatises to the actual state of the religious world, we have yet to learn why it is prefixed to a work expressly treating on Paul and his difficulties, rather than to any other theological disquisition.

No one was a greater enemy to Christianity than Paul before, no one endured more for its sake after, his conversion. Whether a friend or a foe, his natural temperament propelled him into the front of the battle; and from the earliest ages down to the present day, Paul has enjoyed a singular pre-eminence among the advocates of the faith. When he left the world, his writings assumed the station in which he had placed himself, and from open foes and injudicious friends they have had no little adverse treatment to encounter; but, like their author, though harassed on all sides, they yet remain faithful to their trust. The acknowledgment that they contain things hard to be understood, is as old as the days of Peter himself, and an inconceivable extent of labour has been bestowed upon their elucidation. To Mr. Locke, however, the Christian world are, in modern times, chiefly indebted. The principles which he developed in his invaluable essay on the Epistles, he successfully pursued in the commentary which he wrote on several of them. His most judicious plan was followed up in respect of other epistles by Benson, Pierce, and Taylor, till Belsham united in his late excellent work what is chiefly valuable in the several productions of his predecessors. From these the student of Paul may gather much to aid him in his investigations. It is rather their principles than their comment, however, that we would have him study; and this chiefly because of the prevalence of most erroneous conceptions and practices. Were it not for these, a disciplined mind under the direction of common sense might, with a proper share of industry, learn all that is essential in the writings of Paul, though he had never studied Greek nor read a commentator. Unfortunately, however, the mind almost of every one is preoccupied with false notions and fallacious principles, and hence Paul is studied through the medium of prejudice, and requires, in order to be rightly understood, the illuminations which the united powers of successive master-spirits can throw upon his pages.

Dr. Whately grievously complains of the neglect and disesteem which Paul's writings have had to suffer. At the hands of friend and foe he has met with like treatment; orthodox and heterodox have either perverted or neglected the Apostle of the Gentiles. But the Unitarians meet with a more than equal share of blame. "There is no one of the sacred writers whose expressions have been so tortured, whose authority has been so much set at nought by Unitarians, as St. Paul's—which is a plain proof that they find him a formidable opponent." As to torturing, that is a matter of opinion; and much do we question that Dr. Whately himself will be accused of torturing St. Paul by those who believe in the doctrines which he has in this work endeavoured to overthrow. This accusation we will leave him to settle with numbers of his own church. But it is strange, if Unitarians are wont to set at nought the authority of the Apostle, that they should have been among the most diligent and successful students of his writings—and that Locke on the Epistles—Pierce, Benson, Taylor on the Romans, to whom Dr. Whately himself is no little indebted, and whose merits have been acknowledged by the highest dignitaries of his Church—should be ranked, not on the Trinitarian, but the Unitarian side. The great names we have mentioned need not defence even against so respectable a writer as Dr. Whately, otherwise it would be an easy task to cite quotations from their works in proof of the reverence in which they held the Apostle's writings. But as the work of Mr.

Belsham may be chiefly obnoxious in Dr. W.'s eyes, we may shew by his own words that he is not chargeable with making light of the authority of Paul:

"As no believer in the Christian religion can possibly deny the conversion and mission of the Apostle Paul, so it cannot reasonably be doubted that he was *eminently qualified* for the important office to which he was appointed; therefore, that his writings, if genuine, contain very important meaning. And the author of the following Exposition is greatly mistaken indeed if it should not appear that these *masterly compositions*, when studied with diligence and impartiality, and in the way that other ancient writings are, may, like them, generally speaking, be well understood; and if, when so understood, they should not be found to comprehend a mass of instruction of *the most useful and interesting kind*, which will amply reward the labours of the biblical student."

Not to mention the fact that Unitarian writers have proved themselves no contemptible advocates of the apostle against the attacks of Unbelievers, and in a recent instance, when an attempt was made under the cover of establishing the authority of Jesus to the detriment of Paul, to discredit and overthrow the Christian religion, earned by the success of their labours no little honour, it should certainly quicken the charity of Dr. Whately towards the Unitarians, though they be, as he avers, delinquents, that his own writings in the volume now before us furnish abundant proofs that the neglect of the apostle in his own Church is extensively prevalent. And in one respect we dare pronounce the practice of Unitarians better than that of the Church. The examination for deacon's orders, Dr. Whately undoubtedly knows, is confined to the four Gospels and the Acts of the Apostles, to the utter exclusion of the Epistles; yet, though there is no requirement that a man should be qualified for the office, he may expound St. Paul the very next Sunday after his ordination. In the beau ideal of the Established Church, provision, one might expect, would have been made to instruct adequately those who are appointed to instruct the people; but no such thing. The candidate for the pulpit is left, perhaps, to gain knowledge as he gains grace—from the imposition of hands. We can assure Dr. Whately that things are better ordered with us; nor do we doubt that of our ministers, whether educated in a college or not, scarcely one would be found to undertake the exposition of Paul till he had studied his writings.

Men mistaking the opposite of wrong for right, are ever prone to run from one extreme to another; and Dr. Whitby, in order to vindicate the authority of Paul, is anxious to shew the inadequacy of the other writings of the New Testament for the full enlightenment of the mind as to the truths of Christianity. Paul, he contends, is the principal bulwark of the Christian religion; in his writings we find the gospel complete and entire, and in his alone. Against such a conclusion we vehemently demur. We are not disposed to set the Gospels above the Epistles, still less the Epistles above the Gospels. Comparisons of this sort are highly injurious to revelation. One advocate is for Paul and another for Apollos, and each, in endeavouring to establish the pre-eminence of his favourite, disparages the author that is deemed inferior, and thus, by the means of injudicious friends, the authority both of Paul and Apollos is undermined. Dr. W. would have done well to remember the insinuation that he has thrown out against the Unitarians—that the reason why they neglect Paul is, because Paul is adverse to their system. Who does not see the natural inference from this position in Dr. W.'s own case? With him, the Gospels do not contain the essential truths of Christianity; by far the most important are omitted. So says our Essayist; and we are

permitted, judging him by his own rule, to say that he is against the Gospels because the Gospels are against him. The cry has been, says Dr. Whately, even among Christians—"Not Paul, but Jesus." By him the cry is reversed—"Not Jesus, but Paul." The true friend of revelation will, it seems to us, declare, "Paul and Jesus." Certainly he will bear in mind, that "the disciple is not *above* his Master." For ourselves, we hold that each book of the New Testament contains whatever is necessary to be known in order to constitute a saving faith—each, we say, contains all that is essential, either by direct assertion or obvious implication. We are aware that so general an assertion may expose us to some difficulty. What! it may be asked, is your position true of the Epistles of John? It is eminently so of the First Epistle, wherein the marks of a true Christian, both in faith and practice, are expressly set forth with great fulness and perspicuity. In the Second Epistle the elements of the Christian verity abound; and our position will not be endangered if we except the Third entirely, though no inconsiderable degree of information may be gathered from it. Of the Epistle to Philemon we say, adopting the words of Benson, "Whoever looks narrowly in it will find it worthy of an inspired author, and that several of the great doctrines and precepts of Christianity are either asserted or *insinuated*." And to us it appears probable that every book, whether gospel or letter, (except, indeed, it be of a private nature,) issuing from persons on the subject of Christianity, inspired and commissioned to teach Christianity, with their minds full and their hearts burning with the sacred subject, would contain all the essentials of the new faith. To estimate this consideration we must call to mind the circumstances of the writers. They were men just liberated into the glorious liberty of the sons of God, writing to persons wholly ignorant or partially instructed, or at least to those who needed to be put in remembrance of the great truths of the new religion, and thus to be built up and established; and aware, as they could not fail to be, that they were leaving, to use the words of Thucydides, *κτῆμα ἐς αἰεὶ*, a work to descend to posterity—a work which, both in the present and in the future, would have to assert and support the faith, instruct the ignorant, and convince the gainsayer. From persons so circumstanced it is natural to expect, in regard to fundamentals, the truth, the whole truth, and nothing but the truth. Each document was written for the instruction and confirmation of some part of the Christian church, and that, too, without the aid of other writings; for we are not to suppose that the New Testament was composed by concert, and sent as a whole to each community. Nor, though it be contended that the churches had been instructed by the preaching of the apostles, will our argument be invalidated; for if each respective writing was intended merely to remind and confirm a church, how could these objects be effected without a detail of the truths in which they were to be built up?

If four persons who had been the chief agents in effecting the Revolution of 1688, should undertake to write a history thereof, each independent of the other, and that, too, after the whole affair was completed, would it not be passing strange if any one of them, and vastly more strange if all of them united, should omit some of the most essential facts and principles connected with the event? From private letters written by them to their friends we do not say that no information would be derived; probably, if they were numerous, a history of the times, as from the letters of Cicero, might be gathered. This we do not deny; but we do maintain that all the fundamental principles and facts of the Revolution would be found, not *implied*, but *detailed*, in the histories written for the express object of giving infor-

mation of the event. Xenophon and Plato have given us an account of the teachings of Socrates, and little would be thought of his judgment in those matters who should maintain that they had omitted the fundamental features of their master's teaching.

The great error into which our author has fallen appears to be this—he has formed in his mind some system which he deems Christianity; he looks into the Gospels and finds the chief features of his system absent—into the Epistles of Paul and imagines that they are there in abundance, and hence infers that Paul is an authority to be preferred to every other. The Gospels he tries to stretch out to what he conceives the expansion of Paul's creed; but finding them unyielding, he sets himself to undervalue their authority. Nor is the question at issue to be solved by lapsing into the opposite error, viz., that of making the Gospels the standard, and, by the Procrustes' bed of hypercriticism, bringing Paul within their dimensions. The proper way to set about the inquiry seems to us to learn from the writers of our Lord's history what they proposed to themselves in writing. If they undertake to detail all that is essential for a Christian to believe and practise, the question is decided. Then we are to consult the writings of Paul; and for ourselves we declare that there prevails between the two authorities the most perfect accordance. That there is a difference of phraseology we do not deny—there may be other differences—but they are such as can be fully accounted for by the peculiar circumstances of the apostle, and the peculiar objects which he had in view. In the time in which he wrote, the Christian church had assumed an aspect entirely different from that which it wore when Jesus preached, and in consequence, the writings of Paul being accommodated to the change, present in some minor respects novelty of feature. Still, in fundamentals, there is the greatest agreement. The doctrines are the same, the manner in which they are set forth varies. But, to bring the question to a decisive test, does Paul make any pretension to teach a new doctrine—to enlarge upon what Jesus set forth—to add one fundamental truth to the system as preached by his Master? No such pretension does our memory supply us with. On the contrary, it was “in the gospel of his Son” that he served God.* His gospel was identical with the preaching of Christ, and was sufficient for salvation—“Now to Him that is of power to stablish you according to my gospel and the preaching of Jesus Christ.”† Jesus gave every essential blessing to Christians—“In every thing ye are enriched by him (Jesus Christ), in all utterance and in all knowledge.”‡ Moreover, “Other foundation can no man lay than that is laid, which is Jesus Christ.”§ Accordingly, Paul declares himself, not an improver or a finisher of the Christian scheme, but “an apostle,” “a minister” of Christ, “steward of the mysteries of God.” This consideration, then, we press upon the attention of Dr. W. The apostle furnishes no declaration that he was to complete the system; his language implies that he was merely the expounder of the teachings of Christ. And, let it be noticed, had the apostle had any new doctrine of a fundamental nature to propound, there is little doubt that the occasion of its first being brought forward, and the effects of its announcement on the minds of Christians, would have been clearly visible in his writings. As a case in point, advert to the declaration that the Gentiles were to be received equally with the Jews into the favour of God. Can it be pretended that the same importance is attached to any other new doctrine—(though this was only *more fully* declared after the resurrection)—that simi-

* Rom. i. 9.

† Rom. xvi. 25.

‡ 1 Cor. i. 5.

§ 1 Cor. iii. 11.

lar excitement ensued in the churches? Yet the doctrines to which our author alludes—the atonement and deity of Christ—would have shocked the prejudices of the converts from Judaism quite as much, at least, as that to which we have now adverted. If Dr. W. can shew that similar circumstances attend upon the announcement of those essential truths which he supposes Paul to have revealed, he will then have done something to establish his position. But he cannot; and the entire silence of the Scriptures proves that Paul enunciated no such dogmas as the writer imagines. In the words of Jesus, then, we say, “The disciple is not above his master, nor the servant above his lord. *It is enough* for the disciple that he be as his master, and the servant as his lord.”*

The only question that now remains to be put is, What claims do the Gospels prefer? Let it then be observed that the promise of salvation is repeatedly given to those who observe the things which are set forth in them. How could this be, if they were destitute of, or deficient in, the fundamental doctrines of the Christian faith? Is more needful to salvation than Christ has required? Can his requirements have omitted any fundamental doctrine? If not, the records of his teachings in the Gospels contain the essentials of Christianity. The introductory verses to the Gospel of Luke inform us that the writer intends to detail “those things which are most surely believed amongst us,” he himself, “having had perfect understanding of all things from the very first.” Now, this Gospel was written in all probability *after* every Epistle of Paul. The writer sets forth those things which are believed by Christians. What do we, then, but impeach the veracity of the writer if we maintain that several essential particulars are wanting in his narrative? If Paul had declared any new thing, and secured for it a reception in the churches, it would be among those doctrines which were held when Luke wrote, and is in consequence to be found in Luke’s Gospel. If, however, no such novelty is to be found there, no such novelty had been received by the church, and no such novelty had been propounded by the apostle. And let it be remarked, in opposition to all such notions as that of Dr. W., that the Gospel of Luke contains the truths that were believed by the primitive church, and certifies those things wherein Christians were catechised.† And, to conclude this exhibition of the claims of the Gospels, John declares that he wrote in order that “ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.” While, then, we would have no part of the New Testament disesteemed, we do not think that we can think too highly of the Gospels, or trust too fully to their guidance. Certainly, if they are sufficient to lead us to eternal life, we shall not, provided we follow them, have much occasion to grieve for neglecting any doctrines which are, or may be supposed to be, found in any other ecclesiastical writer.

But, in justice to Dr. W., we are bound to place before our readers some of the considerations which he adduces to support his most strange position. “How could our Lord, during his abode on earth, preach fully that scheme of salvation of which the key-stone had not been laid, even his meritorious sacrifice as an atonement for sin, his resurrection from the dead, and ascension into glory, when these events had not taken place?” In reply, we ask, how or why could he not? and our question is worth as much as that of the Essayist. What, in fact, more easy than for him thus to speak: “I am to die—a meritorious sacrifice for your sins—to ascend into heaven—

* Matt. x. 24, 25.

† Luke i. 4, &c.

and the consequence will be, that you will be saved by the atonement I shall thereby make" ? But the fact is, that Jesus did foretell his death, his resurrection and ascension, and the salvation of man as a consequence. What, then, becomes of the Doctor's implication of impossibility ? But he did not preach the atonement. And if he did not, the fair inference is, that he knew nothing of it ; for had this been a part, still more had it been *the essential feature*, of the scheme of salvation, it is inconceivable that it should have been omitted. No more difficulty existed in speaking of it than of the other circumstances which lead to the salvation of men. And we wonder how it can be doubted that if we adhere to the simple descriptions of the way of salvation as given by Christ, that we can be in any serious, much less fatal, error. "One is our Master, even Christ," and we have no great fear that he will mislead us. We are no little surprised that the writer of the best work on Logic that has been yet produced, should have fallen into the gross error which Dr. W. has, in this passage, committed. This is his plan of procedure—he has settled in his mind that something he calls the Atonement is an essential doctrine of Christianity ; this he finds not in the teachings of Christ, and therefore the gospels are incomplete, and Paul is set over his Master. In the same way the Catholic justifies his reliance on tradition, and in the same way might an apology and a defence be fabricated for every error. We have only to turn from Jesus to Paul, or to Hermas, or Tertullian, or Athanasius, or to the Koran, or to the Shaster, and we may establish in connexion with Christianity any tenet we please. Accordingly, Dr. W. boldly declares that our Lord did not teach the *whole* truth ; and in defence of this assertion, (which would have been a mortal sin if proceeding from the pen of an Unitarian,) he adduces the promise of Jesus : "Howbeit, when he, the Spirit of Truth, is come, he shall guide you into all truth." But Dr. W. forgot a passage which occurs in the same connexion : "But the Comforter shall teach you all things, and *bring all things to your remembrance, whatsoever I have said unto you.*"* This, then, was the work of the Comforter, to bring the teachings of Christ to the remembrance of the disciples, not to complete the revelation. To suggest to the disciples the teachings of their Master contemporaneously with those events which were the best expositors of his meaning, was the work of the Holy Spirit. He had to explain by a reference to facts the bearing and intent of the language of Christ. The gospel was revealed, but it was not *understood* ; and to accomplish this was the object of the Father in imparting his spirit to the disciples. What they had previously seen only through a glass darkly, aided by the suggestions of God, they afterwards saw in all its extent and fulness of import. We have, however, an account given us of the discourses which were preached when the apostles had received the divine aid. Will Dr. W. be content to refer to these discourses as the test of the soundness of his position ? To this he cannot in propriety demur. Well, then, by referring to the recorded effects of the gift of the Holy Spirit, we find no trace whatever of the doctrines of Atonement and Deity of Christ—and what is more, we find no new teaching of any kind. A change is indeed discernible ; in doctrine ? No ; but in the apprehension of the doctrine ; in men, not in truth. The apostles fully understand what before they knew in part, and proceed thence to preach, not a new gospel, not a gospel then only completed, but "the word which God sent unto the children of Israel, preaching peace by Jesus Christ." Nor is any novelty to be found in the whole book

* John xiv. 26.

of Acts, though it contains the history of Christianity, and the preaching of Paul as well as of others, during a long period. This is, indeed, acknowledged by Dr. W., inasmuch as he does not refer to the Acts, but to the Epistles, for the full development of the Christian scheme. And not the least remarkable feature of his system is, that Paul only, and Paul not in the Acts but in the Epistles, is the finisher of the faith. Peter and John wrote Epistles as well as Paul, and it is somewhat strange that they are not appealed to as well as Paul; that they do not contain the full and entire scheme of Christianity. Nor is it an inconsiderable suspicion against the scheme, that the writer who is on all sides acknowledged to have "many things hard to be understood," should be referred to exclusively for the establishment of these novelties.

"It is commonly supposed by ignorant Christians (ignorant, I mean, of what they might learn from the Bible), that Jesus Christ came into the world to preach a true religion; but in fact he came for no such purpose. He did not come to *make* a revelation so much as to be *the subject* of a revelation."

This assertion is no less bold than it is ingenious. But whose assertion is it? Dr. Whately's, and Dr. W., we presume, is not inspired. Notwithstanding, therefore, the imposing manner in which it is introduced, we should have thought as well of it had it been accompanied by some scriptural support. The Doctor increases in boldness: "He was only so far the revealer and teacher of the great doctrines of Christianity, as you might call the sun and planets the discoverers of the Newtonian system of astronomy." We have heard talk of degrading Christ—we have no wish to raise the cry against Dr. W.,—but orthodox writers would do well occasionally to look at home. The reader will notice how unrestricted are the assertions. Jesus is the planetary system, and Paul, we suppose, the Newton who said, Let light be, and light was. Jesus is the passive, and Paul the active agent in the illumination of the world. "Christ rose from the dead and ascended into heaven that his apostles might declare the great mystery of the divine and human nature." We fear that if this were the object of his dying and rising, it was but little realized. Not one instance do we remember in which the first preachers of the gospel *declare* any such absurdity; and many far-sighted men have doubted if they even intimate the slightest knowledge of such a doctrine. Nor is this surprising, if they were not only uninstructed therein by their Lord, but left to gather it from his death and resurrection. His dying proved him to be a man, but how could it prove him to be Almighty God? But then he arose again—how? "Whom God hath raised up," says Peter. Was it likely that Peter would hence conclude that Jesus was either that very God who had raised him from the dead, or, in imitation of Heathenism, another, and, if another, a subordinate Deity? But we have something more to say to the assertion that Jesus did not come to make a revelation, than merely to reply it is destitute of scriptural proof. The man who taunts those who differ from him with ignorance, was at least bound to answer certain passages which seem to set forth Jesus as the revealer of the true God and eternal life.

The Scriptures represent *all* the spiritual blessings of Christianity as coming to man through Christ—and if all blessings, certainly the knowledge of those things which are essential to acceptance with God. And even the additional information, or rather the interpretation of the truths previously heard, the disciples were led to expect from Christ through the medium of the Comforter—"He shall take of mine." A few passages we will quote out of many which appear to us to have a most adverse aspect on the notion

of Dr. W. "To this end was I born, and for this cause came I into the world, that I should bear witness to *the truth*." "I am the way, *the truth* and the life; no man cometh unto the Father but *by me*." "The words which I speak, they are spirit, and they are life." "I am *the light* of the world; he that followeth *me* shall not walk in darkness, but shall have *the light of life*." "God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days *spoken unto us by his Son*," who is "the author and *finisher* of our faith." "Christ, the power of God and *the wisdom* of God." "I must preach the kingdom of God, for *therefore am I sent*." "All things that I have heard of my Father I have made known unto you." "Lord, to whom shall we go? Thou hast *the words of eternal life*." "The word that I have spoken, the same shall judge him in the last day." But, says Dr. Whately, "the Gospels do not contain an account of the Christian religion, but chiefly memoirs of the life of its Founder." Now here we have another gratuitous assumption. Where did Dr. W. learn that the Gospels do not contain an account of the Christian religion? This we have shewn, that they contain the things believed among Christians—those we should think constitute no mean part of the Christian verity—they contain also the doctrines essential to salvation—and more than this we need not seek. Let us, however, hear the account which Dr. W. gives of their contents—"they are memoirs of the life of its Founder." The founder of what? Of Christianity. Is not that biographer miserably deficient in his duty who does not, in the detail of the events of his hero's life, state distinctly and fully that for which the subject of his narrative was distinguished? The evangelists could not well give a history of Christ without also giving a statement of Christianity. And the fact is—a fact which even "ignorant Christians" are aware of—that the books called the Gospels are filled, not with the events of the life of Jesus, so much as with his preachings and doctrines and wonderful works; in other words, with a detail of the Christian religion.

In estimating the amount of instruction conveyed in the Gospels, we should always bear in mind that they were written long after the completion of the work which his Father had given Jesus to do; long after his death and resurrection, the day of Pentecost, the conversion of Paul, and the opening of the kingdom to the Gentiles; and consequently, however imperfectly the writers may have originally understood the mission and object of their Master, they had now, from comparing events with predictions, and receiving the illuminations of the Spirit, learnt the full nature and end of the Gospel of Christ. In the Gospels we may, therefore, find the compositions of men whose minds were thoroughly imbued with the whole Christian system, and who could not fail to set before their readers, either in express statement or by implication, what was associated and blended with all their mental and moral feelings. Even unconsciously, they would be led, while writing of Christ, to speak of Christianity, and to set forth its chief features. Their narrative would take its colour not so much from the days of their ignorance as from their actual state of perfect knowledge, and accordingly we find in the Gospels many exegetical statements which could have been given only after the fulfilment of prophecy and the completion of the system. But it is not to these that we refer so much as to the general tenor of mind which the writers must have derived from a perfect knowledge of Christianity. This tenor of mind would be transfused into their compositions, except it be thought that they would forget what they had fully learnt and gladly received—then, and then only, when a full knowledge was most desirable, *viz.*, when writing for the instruction and edification of others. But Luke repre-

sents it as one qualification for the duty he had undertaken that he had had "perfect understanding of all things from the very first;" and we may therefore presume that the writers of the Gospel would endeavour to set forth as complete a representation of Christianity as their knowledge enabled them to give. If it be maintained that they were writing not for the ignorant, but for the well-informed; still the object which they had in view, to put them in remembrance of the truths of the gospel, would require a distinct and complete statement of the fundamental articles of the Christian faith; and equally certain is it that the minds of those to whom they wrote would have felt a painful loss had the work which they perused been deficient in any one of the essential features of their fondly cherished religion.

Having disposed of the Gospels, our author proceeds to underrate (as we think) the value of the Acts of the Apostles. "The book of the Acts of the Apostles contains a history of the progress, but no detail of the preaching, of Christianity." That the book details the progress of Christianity is most true, and most strange would it be were it silent, as Dr. W. holds, as to the chief points of that system whose progress it records. But we must be allowed to say, that we were surprised in reading the assertion that the Acts presents no detail of the preaching of Christianity. Not, perhaps, of Dr. Whately's Christianity, but certainly of a Christianity which inspired Apostles set forth, and which converted thousands, and that not to the mere profession, but to the observance of Christianity. Would to God that the same effects could be recorded of the preaching of Christianity, in whatever form, in these times, as we find to have followed the sermon of Peter, recorded in the second chapter of the Acts! Whether or not Peter's sermon contained all that was essential to be *known*, it went far to produce all that was essential to be *done*; and Dr. W. himself may, perhaps, be led to conclude that a good life is not a bad evidence of a right faith. In the third chapter of Acts we again find Peter engaged in preaching, and it is not a little strange if the apostle, under the influence of the Holy Spirit, kept back even now the essential truths of the religion which he had voluntarily undertaken to recommend. Fragments of discourses occur in various other parts of the Acts, and if these do not contain the fundamentals of Christianity according to Dr. Whately, he will pardon us if we conclude that his opinions and those of Peter, John, aye, and of Paul, are somewhat at variance.

Having thus rejected as imperfect guides the Evangelists and the Acts, and passed over with a few words all the other parts of the New Testament, Dr. W. proceeds to the study of Paul. He is the chief bulwark of the Christian faith: the other lights of the New Testament shine dimly by the side of him. We cannot but think that Paul himself would have rebuked the writer for his well-intentioned but injudicious efforts to elevate Paul at the expense of his associates, and even of his Master. To him, as to the Corinthian church, he might have said, "For while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as *the Lord* gave to every man?"

Having been so long engaged in opposing the views of Dr. W. on a subject of no inconsiderable importance, we feel great pleasure in proceeding to a portion of his volume of which we can speak in terms of high satisfaction.

J. R. B.

(To be continued.)

LINES ON SEEING MISS LINWOOD'S EXQUISITE COPY OF THE
" ECCE HOMO."

YES, go and view the circlet now,
That glitters on a monarch's brow ;
Count all its sparkling gems, and gaze
Upon the diamond's living blaze ;
See the sky's soft tint in the sapphire's blue,
And the beauty of earth in the emerald's hue,
And youth's warm blush in the beauteous gem
That shines in the Indian mine—but say
From the jewelled and burnished diadem
Beams there so bright, so pure a ray
As from that crown of thorns ? Ah, no !
" Ecce Homo"—say not so.

Yon laurel crowns of victory speak,
Shading the hero's burning cheek ;
They tell of many a battle won—
They tell of deeds of glory done ;
But on glory's wreath is a crimson stain,
And its light is dim, through the blood of the slain,
And the orphan's tears that its leaves bedew,
Serve but to deepen its sanguine hue.
Dost thou think from victory's garland bright
Beams forth such a mild and holy light,
As from that crown of thorns ? Ah, no !
" Ecce Homo"—say not so.

Say not so—that crown of thorns
A Saviour's stainless brow adorns ;
Than gems and gold and palms more fair,
Mercy, and Truth, and Peace, are there—
And Pity, that wept o'er a nation's grave,
And Love, that sought a world to save.

Like the setting sun on a summer's even,
Mingling the hues of earth and heaven,
E'en so do thoughts of heavenly birth,
Come blending with the dreams of earth.
Turn not, then, from its holy light
On the fading splendours of time to gaze,
Seek not the twinkling stars of night
'Mid the proud sun's meridian blaze.
" Ecce Homo"—he died for thee—
He lived thy sinless rule to be—
Wilt thou forget, despise him ? No !
Think not—say not—do not so.

11th 6th month, 1829.

TERTIA.

EXTRACTS FROM THE JOURNAL OF MARGARET WOODS.*

It is hardly possible to look at a very stiff Quaker, man or woman, (but especially a woman,) without mentally inquiring, "Is this, or *has this ever* been, 'a being of like passions with ourselves'?" and, "How has this moral mummy been formed?" The combination of practical good sense with fanatical opinions is another mystery about the Quakers; and, at a silent meeting, what would one give to know, who is waiting for the Spirit, and who communing with their own spirit—who has faith in natural, and who in supernatural emotion! The Journal of Margaret Woods will do more towards satisfying our curiosity on these points, than any thing which has yet appeared, or could have been hoped for. It is the private diary of an intelligent Quaker, bequeathed by her to her daughter and grand-daughters, as the result of her experience, and evidently written, as much as it is possible for any thing to be, in singleness of heart. Here we have the conflicts and the doubts which the tongue was forbidden to express, and the anxiety which was never suffered to hang on the countenance. Thoughts, feelings, doctrines, struggles of reason, and flights of fancy—here they are brought to the light, and we have only to determine what belongs to the Quaker, and what to the individual Margaret Woods. The individual, it is to be observed, is a woman of decided talent and ardent feeling—just such a specimen as ought to be selected for the purpose; and her style, which is formed upon the old English writers, is racy and pure. She was not "called to the ministry," which is fortunate, as we are the more sure that her meditations are her own, and for her own use. Let her now speak for herself on the subject of a silent meeting:

"Hearing some persons mention that their preference of silent meetings was increasing, I was led to consider the happiness of having bread in our own houses and water in our own cisterns; when we need not the help of man, but can worship, in awful silence, the Father of spirits, in spirit and truth. For my own part, I feel at present far from this desirable attainment; clouds and darkness seem to overshadow me. In this state of mind outward help is frequently beneficial; and if the spring lies deep, and we have no strength to dig, the joint labour of others assists us in coming to that refreshment which we know not how to obtain. Nevertheless, I am well convinced that a dependance on outward help will avail us nothing. If we are nourished by the bread of life, it must be by sinking deep into our own hearts, and experiencing the living, powerful word to be near us, which will guide us into all truth. We are too apt to let a careless negligence take hold of our minds when assembled together for the purpose of worship, instead of keeping them diligently fixed on the Supreme Author of our being, and endeavouring to wait in the silence of all flesh to hear that inspeaking word which would not only show us our states and conditions, and inform us what we ought to do, but in his own good time prepare a sacrifice acceptable to himself, and cause us to rejoice in the overshadowings of his love."—P. 21.

It has become a question of late, whether the Quakers are Trinitarians, a question which is not easy to resolve, as they admit no common creed, catechism, or articles of faith; it is probable, however, that the little sum-

* Extracts from the Journal of the late Margaret Woods, from the Year 1771 to 1821. London, 1829. 8vo. pp. 494.

mary which Mrs. Woods has drawn up, would not have been published, if it had not been considered as orthodox in the Society : it runs as follows :

" I believe in one God, Father and Maker of the universe ; and in one Lord, Jesus Christ, our Saviour and Redeemer I believe in the Holy Ghost, which seems to me but another definition of the spirit of Christ ; and that Father, Son, and Holy Ghost, are one."

The word Trinity is at all times carefully avoided by the Quakers, and the limitation which is here given to the Holy Ghost seems to reduce it to a *duality* of persons (the word person being also avoided). With regard to the operation of the Divine Spirit, our author was subject to many misgivings, which are permitted to appear, that her testimony (like that of the incredulous disciple) may have double weight. " However, I may have sometimes feared a delusion," is her language on this subject ; and, " If this be enthusiasm, it is such an enthusiasm as I wish to feel." Again,

" Many instances have occurred of people who have been led astray by what they have thought supernatural impulses, even to the violation of the laws of common sense. I have no doubt but that every divine impulse *will bear to be weighed, and will never contradict our best reason and judgment.*"—P. 225.

Peace be to the Unitarians who interpret the Scriptures by natural reason, when the Quakers are weighing a divine impulse by their " own best reason and judgment."

" At meeting this morning," says Mrs. Woods, " we were much disturbed by a Friend not in unity as a minister, who would not be persuaded to keep silence. As his moral character is good, the circumstance led me to reflect on the danger of being deluded by false appearances," &c.—P. 68.

On the use of the word " evangelical" we have the following excellent remarks :

" Much has been written of late about evangelical preachers and evangelical preaching. The ideas affixed to the term I should suppose rather vague and uncertain. If evangelical preaching have any precise meaning, I should think it must be applied to the promulgating that doctrine delivered by Christ during his ministry on earth, and recorded by the evangelists. Now, as the ' disciple is not above his master, nor the servant above his lord,' those truths and those instructions which were delivered by Christ himself, should have the greatest weight ; and if any thing in the subsequent writings of the apostles may seem to our shallow capacities not exactly to coincide, we had better leave them as things ' hard to be understood,' than suffer them to infringe upon those precepts which were delivered by the lip of truth."

Surely this would cut deep into what is commonly called evangelical preaching ! It might almost be said to " drink the cup and all ;" and yet the same pen that wrote it is often employed in effusions little founded on any " instructions which Christ himself delivered," and in lamentations for the want of that mysterious faith which is indeed " hard to be understood."

Original Sin is admitted, but in so mild a shape, and with such softened shades, that we hardly know how to object to it.

" I believe, if we take a review of ourselves, and candidly appeal to our own feelings, we shall acknowledge that we cannot look back to the period when we could say that we had no evil thoughts, and no propensities to evil. If, from the earliest period of remembrance, we were not free from corrup-

tion, it seems to afford a strong presumptive proof that it is interwoven in our nature. But if we inherit corruption, we are assured that grace is given to us to counteract its operations; that the evil begins to work no sooner than its antidote is at hand. And perhaps this is most conducive to our happiness, and best calculated to prepare us for a happy immortality, the original and continued design of our present state of existence."—"And may we not suppose that our all-wise Creator, who sees through futurity, and knoweth all things, foresaw that the fall of man, with the antidote already proposed, even 'the Lamb slain from the foundation of the world,' would best answer his gracious designs respecting us, in preparing us for glory, honour, and immortality?"

Does not this remind us of Pope's celebrated paradox, that all men of sense are of the same opinion, if they had but the wit to find it out? We set off from the fall of man, and from that to the atonement, and at the end of our journey we find ourselves just where we were—we call our human frailty "inherited corruption," and our good feelings, good motives, good dispositions, (what they most undoubtedly are,) "Divine grace," and by this may all men know that we have made the grand tour! It is only in speculation that the really considerate and conscientious *can* differ much. Let the heavens turn round the earth, or the earth round the sun, *he* rises and sets alike; and every astronomer must conform his "scheme of the heavens" to the observation of the ploughman, who "goes to his labour until the evening." False or true, he must bring his system to bear on those points in which all men agree—and so must the builder of theological systems—so must he wind, and turn, and labour, to produce that result which the common sense of mankind demands at his hands. The great liberality of feeling towards those who differ from her on controversial points, is one striking feature in Mrs. Woods' Journal, and the fearlessness with which she cherishes it, together with its being voluntarily chosen for publication by her surviving friends, lead one to hope that it is characteristic of the more educated class of Quakers at the present day. "I feel," says Mrs. Wood, "as if I could unite myself in the bonds of love and union with all those who seriously desire and endeavour to please God." In another place we are told that the Christian is not to say to the Mahometan, "I am holier than thou;" and that under every form of worship real vital religion may "reign in the heart." Still she would plead for "keeping our communications, as much as can conveniently be, within our own Society," because she finds that those who associate much with other sects are apt to be more conformed to the practices of the world, and to lose "those peculiarities of dress and behaviour which are considered, by some among us, as a safeguard against temptation."

The pursuit of "human knowledge," which is commonly considered (or *used* to be commonly considered) by the Quakers as "less than nothing and vanity," is defended by Mrs. Woods, though not without fear lest it should occupy an unreasonable portion of our time, and call off our thoughts from what is more immediately our business on earth.

"But when I consider" (she says) "the various beauties of creation, and the many blessings we enjoy whilst here, it rather gives room to believe that we may be permitted to gather some flowers in our way, and amuse ourselves with their beauty and fragrantcy, so long as we keep the end of our journey in view, and consider *that* as what ought to be the principal object of our attention. In this light I have considered every walk into the fields of natural knowledge, and I believe that the discoveries made therein have been sometimes beneficial to our present state, as well as kept the youthful mind from temptations which would have had a more pernicious influence."

So far so good.

"Speculations on the mysterious government and providence of God, I have ever considered as much more dangerous; productive of scepticism and a loss of faith." (One can hardly help suspecting that her acute mind detected the fallacy of her own opinions, when viewed in this light.) "From whatever source may have been the origin of evil, or for whatever end it may have been permitted by Him who has all power, I firmly believe were not designed to be the objects of our inquiry; and however some speculative minds may be buried in these things, yet observation may convince us that they diminish rather than add to their happiness, make them in general less fitted for social life, and sometimes worse than useless members of society."

Whether our meditations on such subjects diminish or add to our happiness, would probably be a pretty correct test of the truth of the data from which we set out (for there is nothing but truth which will reach to the stars); but there is prudence in the above observation, for it is galling to strive with the chain which we want strength to break. *Any* religion, any system of opinions, that the wit or folly of man has ever devised, may be made instrumental to individual comfort and virtue; but he who would look beyond this narrow sphere, and speculate on the destiny of myriads, must attain to something of speculative truth, or be miserable. One *practical* quotation we will give, and then we have done:

"Since the nature of man requires constant watchfulness, and a close inspection into our conduct is necessary, I think it may not be unprofitable to ask ourselves the following or similar questions at the close of each day, before we go to rest:

"1st. Did I rise at a proper time in the morning, and, not having indulged sloth and laziness, endeavour to collect my thoughts for the purpose of devotion; with thankfulness reflect on the continued mercies of my Creator, and, from a deep sense of the necessity of Divine grace, ardently pour out my soul, according to the ability given, in fervent supplications at the footstool of His throne, who is ever ready to give to those who ask aright? 2d. Have I endeavoured, in every occurrence of the day, to preserve a meek and humble deportment; discarded every emotion of anger and resentment; not given way to any perverse thought or act, but checked every imagination that tended to evil? 3d. Have I avoided all untruth and dissimulation; endeavoured that my words might be few and savoury, and that temperance in all things might be preserved? 4th. Have I in no instance omitted to do good; administering according to ability given, both to the spiritual and temporal wants of my fellow-creatures; remembering that time is not to be spent in idleness; and that it becomes those who have not their hands full with labouring in the care of their own families, more especially to abound in works of charity, clothing the naked, and visiting the sick? 5th. Have I been sincere in my endeavours to act for the glory of God; not playing the hypocrite, or seeking the praise of men; but keeping my heart pure and undefiled; have I diligently improved those talents committed to my care, seeking to approve myself a faithful steward to him who judgeth righteously?"

It will be seen that here is no idle reliance upon inward baptisms and spiritual espousals, nothing that can supersede the necessity of holiness of life and conversation; and it is truly painful, after fifty years of such meditations, to read that she is "overshadowed with a cloud," and that she has "not yet attained to the full assurance of faith." If we may be allowed for a moment to presume that our own simple views on this subject are truth, we can hardly help saying, "Whence is the error? Why did a

merciful Providence permit these gloomy shadows to wander over the face of the world?" When we inquire of natural evil, "What doeth it?" we are answered that a large preponderance of good is better than a much smaller portion of unmixed enjoyment. Is it thus with error? Is it better to have three measures of vital religion, alloyed with painful and useless admixture, than *one* without the burden of foreign ingredients; and is this the proportion in which it is found? Are the tenets which strike and confound the imagination the best preparation for moving the heart? Is it necessary that we should be struck blind before we can ask, "What wouldst thou have me to do?" We can hardly suppose it; and yet, when we compare the vigilance, the self-denial, the fervent piety, and the unceasing labours of love, of some of those who ask with trembling, "What shall I do to be saved?" with the coldness, the worldly-mindedness, the indifference, of many of those who profess the purest and *brightest* opinions, we can say of the former, "They have their reward" (their abundant compensation at least) for the joys they have lacked.

ESSAYS ON THE PURSUIT OF TRUTH.*

THE great satisfaction which the public derived from the *Essays on the Formation and Publication of Opinions*, has rendered the works of their author more popular than might have been anticipated from the nature of his subjects. He possesses, however, the happy art of presenting abstruse subjects in a popular form, and of rendering intelligible and interesting to the many, topics which have too long been monopolized by the few. His style is clear and polished; his reasoning, in general, sound; and his views comprehensive. In proportion to our pleasure in awarding this praise to his works, as a whole, is our regret at being obliged to retract or qualify it in regard to particular portions; and in proportion to the general utility and beauty of the work before us, is the urgency of the call upon us to expose the weakness of some of its reasonings, and counteract the tendency of a portion of its doctrines.

Some of those who regarded the author's former *Essays* with approbation, expressed a regret that he had passed too lightly over one very important part of the process of forming opinions; namely, the conduct of men in the application of their means and faculties to the investigation of truth. It was thought, as we are told in the preface, that he had indicated in too cursory a way the duties of mankind in the collection and examination of that evidence, the effect of which, when once brought before the understanding, is so completely uncontrollable by the will. The result of this observation is the first *Essay* in the volume before us. We give the introduction:

"In the progress of society remarkable changes inevitably take place in moral sentiment. Actions formerly regarded as of trivial moment grow into importance; qualities at one time extolled sink into dubious virtues, or even positive vices; new duties are evolved from the novel situations in which men are placed, and the code of morality is amplified with rules which would have

* *Essays on the Pursuit of Truth, the Progress of Knowledge, and on the Fundamental Principle of all Evidence and Expectation.* By the Author of *Essays on the Formation and Publication of Opinions*. London: Hunter. 1829.

been unintelligible at a previous period, because the circumstances to which they are applicable had not then arisen.

"Such are all rules relating to the conduct of men in the acquisition and diffusion of knowledge. So long as science had no existence, as mankind were solely occupied with providing for their physical wants, or were continually engaged in the rougher work of mutual depredation and hostility, the pursuit of knowledge as a distinct object could not have place, and, consequently, the virtues and vices connected with it were unknown.

"In our days a different posture of affairs presents itself. The acquisition of knowledge has become an object of immense interest and importance. The welfare of society in a thousand ways is deeply implicated in the rectification of error and the discovery of truth. Hence new relations arise, new obligations are constituted, a career is opened in which men may display numerous virtues and vices, in which there are various things to shun and to perform, and in which, therefore, we are called to discriminate and select.

"It happens in this, as in many other matters, that the moral sentiments of mankind are tenacious of their accustomed course, and reluctant to take a new direction. When men have been long habituated to look on any quality with approbation, they can scarcely divest themselves of the feeling, even though they discover the object no longer to deserve it; and they are slow in bestowing the same sentiment on qualities and actions by which it has not been familiarly excited. Thus the glare, which has so long dazzled the human race with regard to warlike qualities and military achievements, still continues to bewilder them into an admiration of actions incalculably destructive to human happiness. Mankind have yet attained to no sound moral feeling on the subject, and it will require the reiterated efforts of philosophers to work into their minds the proper sentiments with which the conqueror of nations should be regarded. A similar remark may be made in reference to the pursuit of truth. Men at present lamentably err in apportioning their moral approbation and disapprobation to the actions of those who are engaged in intellectual efforts. They frequently smile on conduct which is fundamentally vicious, and pour their indignation on such as ought to warm them into admiration and applause. Nor are such mistakes to be wondered at. The morality of the subject, besides being comparatively new, involves some nice distinctions which cannot fail to be generally overlooked or confounded, till they have been clearly discriminated, and rendered plain and familiar by repeated expositions. In the following pages an attempt is made to ascertain and enforce the duties of man in a matter so closely interwoven with his welfare, as well as to point out the erroneous principles which have sometimes been substituted in their place."—Pp. 1—6.

Preparatory to the accomplishment of this object, the writer gives a rapid sketch of the various states of the mind in relation to the pursuit of truth. These states of mind are classed under the heads moral and intellectual; the former comprehending our desires and emotions, the latter our opinions or modes of thinking. A simple and sincere desire to arrive at the truth, without any predilection in favour of any opinion whatever, is the moral state of mind most favourable to the success of inquiry. The next important requisite (which can be attained but imperfectly by the most impartial mind) is a freedom from bias from feelings and emotions which are associated with particular trains of thought. Could this freedom be attained, in the present state of the human mind, it would be by the sacrifice of more than could be gained—a consideration which should be borne in mind, though, as it does not belong to the author's argument, he may be readily excused for not noticing it.

The intellectual state most favourable for the attainment of truth is declared to be freedom from preconceived errors. The combination of these three requisites ought to be the object of every inquirer after abstract truth.

How far these states of mind are subject to our control, is considered in a subsequent part of the Essay.

The next object is to ascertain in what circumstances the duty of investigation is incumbent, and to examine some objections which may be alleged against it. The great majority of mankind cannot be expected to devote much attention to the pursuit of truth. The smaller number on whom the obligation presses is divided into three classes; namely, those whose professed object it is to teach others, those who voluntarily undertake to instruct others, and those who have the means and opportunity of inquiry on subjects which have an important bearing on their moral actions or conduct in society. On all these classes the duty of investigation lies.

"When the circumstances here described are combined, when it is a man's office to instruct others, and to instruct them on subjects having an important bearing on the common welfare, the duty of inquiry is raised to its highest pitch.

"On all persons who come under these three classes it may be stated to be incumbent to pursue their inquiries till they can clearly trace satisfactory conclusions from undeniable premises. No one ought to be satisfied with his opinions on any subject of importance, much less ought he to inculcate them on others, unless he can trace their connexion with self-evident principles. It is not easy to imagine how this plain statement can be controverted or denied, yet there are frequent cases in actual life where the duty of inquiry, if not positively rejected, is really evaded. There are several pretexts employed on these occasions: inquiry might lead to doubt or perplexity; to become acquainted with opposite arguments might shake the settled convictions of the understanding; to read the writings of adversaries might contaminate the mind with false views."—Pp. 27, 28.

For the admirable exposure of the unsoundness of these pretexts we must refer our readers to the Essay itself, and also for the examination of certain prejudices adverse to inquiry.

"Some, indeed, appear to have imagined," says the writer, "that inquiry might conduct us to forbidden truths. As there are secret transactions amongst our superiors in society, or even our associates, which we should be culpable in prying into; sealed documents circulating in the world, sacred to those whose names they bear, and not to be scrutinized with honour by any of the intermediate agents through whose hands they pass; records of private affairs, kept solely for the use of the individuals concerned in them, and which we are not to come upon by stealth, and rifle of their information; and as to infringe the privacy of these matters would be stigmatized as indelicate, meddling, presumptuous; so it seems to be supposed that there are closed documents in nature into which we are forbidden to look, private processes going on into which we have no right to intrude, truths existing which are not to be profaned by our scrutiny, and to attempt to make ourselves acquainted with these is unjustifiable audacity and presumption. If this prejudice does not often assume the definite form here ascribed to it, it may frequently be found exerting an influence without a distinct consciousness in the mind over which it prevails. A more striking instance of a completely false analogy could not be adduced. There is not a single point of resemblance throughout the whole field of knowledge to these little secrets, the offspring of human weakness, or the indispensable resources of human imperfection."—P. 37.

If there had not been a single point of resemblance, we do not see how the analogy could have been drawn. We agree, however, with our author in deeming it false and injurious. The prejudice has in part arisen, doubtless, from a conviction, at first well founded, and afterwards exaggerated, of the danger of attempting to pry into subjects removed beyond the limits of

human comprehension. It will probably be long before the legitimate bounds of human inquiry are generally admitted; before men will allow that previous to the acknowledgment that any subject is beyond the limit of comprehension, those limits must be ascertained by research and experiment. No philosopher of the present day blames his brethren of the dark ages for letting down a plummet into the unfathomable abysses where the labours of their fine intellects were swallowed up; he reserves his censure and pity for the obstinate and insane perseverance with which they continued their exertions, after it was ascertained that their line was too short, and could never be made long enough. The folly was apparent to all men; and it has, naturally enough, caused a substitution of cowardice for temerity, an inclination to sit in darkness rather than be dazzled.

The sketch of the views and feelings of a true philosopher which closes the fourth chapter is so fine, that we regret our inability to present it to our readers. It tends powerfully to excite an ardent yet chastened desire to further the interests of truth, and thus to secure a place in the honourable band of benefactors of the human race.

A statement follows of the duties of inquirers. These duties are to dismiss predilections from the mind, and to conduct investigations with diligence and impartiality. We then meet with some remarks on the prevalent notion that it is a man's duty to believe certain prescribed doctrines.

We cannot withhold the conclusion of this chapter.

"The qualities we have enumerated are often as distinctly displayed in a man's compositions or conversation as they are in any part of his conduct. Who can mistake the language of sincerity and singleness of purpose, for that of interestedness and duplicity? Who the colourings and exaggerations of party pleading for the honest exposition of the inquirer after truth?"—"Some one has sarcastically said, that language was given to man to conceal his thoughts. In vain, however, would he employ it to conceal his moral qualities"—"In any long tissue of sentiment and reasoning, the real properties of the mind will manifest themselves. It is as impossible for the mean, hypocritical, servile spirit, to assume through any long investigation the moral carriage of the liberal, the candid, the upright, the noble, as to produce in itself the feelings by which they are animated. The greatest art will not suffice to suppress certain infallible symptoms of what lurks below the surface, while it will be totally incapable of producing, because utterly unconscious of many other indications, universally attending the qualities which command our esteem and admiration. He who takes up his pen for the gratification of any unworthy passion, spleen, hatred, revenge, or whatever it may be, may rest assured that the chances are ten thousand to one against a successful concealment of his actuating principles.

"Of all the faults which authors and teachers commit in their controversies, perhaps none deserves exposure more than the practice of pronouncing on a man's fairness, good feeling, and integrity, not from the usual indications of those qualities, but from the nature of the conclusions at which he has arrived. Neglecting all the various causes which inevitably generate differences of opinion, and which fully and satisfactorily account for the widest discrepancies that exist, they can find nothing to which they can ascribe a deviation from their own tenets, but perversity of heart or malignity of purpose, and the sole evidence they look for of these criminal dispositions is that difference of opinion itself."—P. 78.

Among the institutions and practices of society which exert an unfavourable influence on the pursuit of truth, are pointed out those which bestow emolument on individuals, with a stipulation that they teach certain doctrines definitively prescribed; the practice of instilling doctrines into the

minds of children without teaching them the duty of examination, and connecting the idea of guilt with doubt or departure from the opinions prescribed; and that of persecution for opinions. This chapter is only too short for the importance of its subjects and the excellence of the mode in which they are treated.

The spirit in which we ought to communicate and receive the results of inquiry is admirably described in the last chapter of the Essay. We cannot refrain from making two extracts; the first respecting the communication, the second, the reception of the results of inquiry.

"While he deserves the execration of mankind who knowingly promulgates falsehood, and of course has the purpose of deceiving, an opposite sentiment is due to the man who, with upright intentions, and after adequate examination, is unfortunate enough to be the unconscious instrument of disseminating error. To such a misfortune all men are liable, and this liability imposes on them the duty of communicating their opinions in a spirit of candour and liberality. In danger, with the utmost circumspection, of falling into mistakes, it becomes them to evince an entire openness to correction, a willingness to listen to opposite suggestions, a readiness to review their most cautious conclusions, and a perpetual sense of their own fallibility. They should endeavour, too, to separate the consideration of their own reputation from the cause of truth. A man who communicates his views to the world, is, or ought to be, an inquirer after truth, and it is of little importance to him in that character, when a mistake has been committed and detected, which part of the process is his. That an error has been cleared up, that a truth has been discovered, should occasion too much pleasure to his mind to permit it to dwell long on the personal consideration of the agency through which it has been accomplished."—P. 97.

"It is equally important that excellencies should be duly appreciated, as that defects should be placed in a true light. In this as in other cases, we can have no better guide than the law of truth. Let every thing be regarded and represented exactly as it is: let vices be seen as vices, and let virtues appear in their true character. If men see clearly they can scarcely fail to feel correctly. We contend for the commendation of merit, but it requires no exaggerated praise. The simplest statement of what has been accomplished is all to which it needs to aspire, although it is not all which a generous spirit is impatient to bestow. Nobleness of mind springs forward with ardour to meet every indication of a similar nature wherever it appears. There is no surer mark of the absence of the highest moral and intellectual qualities, than a cold reception of excellence. Further, it will not escape the candid mind, that being ourselves liable to mistake, we may err both in censure and applause. Were we infallible, we might, with equal fearlessness, commit ourselves to a description of both the merits and defects of any production offered to our scrutiny; but, prone to err, we should recollect that errors of censure are more certainly destructive of happiness than errors of praise, and we therefore ought to be especially vigilant in investigating the grounds of our decision before we pronounce an unfavourable sentence. Were these principles acted upon, every man would have the proper inducement to keep back or to bring forward the fruits of his researches. Knowing that if he produced what was immature, ridiculous, unsound, or fallacious, he must undergo the ordeal of ridicule and refutation, he would be cautious of obtruding what would do him no honour. Confident, on the other hand, that his merits would be fairly appreciated, he would feel all that alertness in his labours, which naturally arises from the conviction that we are making advances to a determined point; and, lastly, assured that the decision of his judges would be right, he would acquiesce in it, even if unfavourable, without irritation and without complaint, and with the satisfaction at least, that he had made some progress in a knowledge of his own capacities."—P. 107.

On the whole, we deem this Essay calculated to be eminently useful, not only to those whom it more immediately concerns, but to the multitude who form no distinct conceptions of the qualities requisite to the successful pursuit of truth, and are therefore insensible of their obligations to honest inquirers, unreasonable in their demands on their benefactors, and unjust in their distribution of encouragement and censure. To enlighten the minds of the public respecting the pursuit of wisdom, is to aid their advancement in the steps of their guides, and, at the same time, to ease the labours of the pioneers themselves. To this service the author has applied himself with peculiar success.

The second Essay (on the Progress of Knowledge) is presented in the form of a dialogue, to which we are far from objecting, when, as in this case, the speakers are designated by single letters alone, or by fictitious names. The practice of adopting the names of ancient philosophers is objectionable, because the expression of philosophical opinions of the present day can never be in keeping with their characters; and it is painful to have our associations disturbed, and to be in danger of imputing to them sentiments which they never entertained. This objection apart, we like the form of dialogue, when well managed. It enlivens a heavy subject, and is appropriate to a light one: and applies very well to an argument which, like the present, is something between the two. It is impossible for us to do more than advert to a few prominent passages of this Essay; as it comprehends a wide field of speculation, so interesting that a regular survey would occupy too much time.

The ground of argument is the rapidity or slowness of the Progress of Knowledge; but it appears to us that these philosophers have not taken sufficient pains to ascertain what they are talking about, as rapidity and slowness are relative terms, and no positive meaning is here affixed to one or the other. Such an inaccuracy may be allowed to pass in conversation, however, and the opinions elicited are too interesting to allow us attention for light cavils. The following remarks on the study of old authors appear to us strikingly just:

"A. It seems to be an unavoidable inference, from your remarks, that the study of old authors is a waste of labour.

"N. Much of it is an exhaustion of the strength to no purpose. This obsolete learning is well enough for minds of a secondary cast, but it only serves to hamper the man of original genius. It is unwise in such a one to enter very minutely into the history of the science to which he devotes himself, more especially at the outset. Let him perfectly master the present state of the science, and he will be prepared to push it farther while the vigour of his intellect remains unbroken; but if he previously attempt to embrace all that has been written on the subject, to make himself acquainted with all its exploded theories and obsolete doctrines, his mind will probably be too much entangled in their intricacies to make any original efforts; too wearied with tracing past achievements to carry the science to a farther degree of excellence. When a man has to take a leap he is materially assisted by stepping backward a few paces, and giving his body an impulse by a short run to the starting place; but if his precursory range is too extensive, he exhausts his forces before he comes to the principal effort.

"A. The general voice is against your doctrine. Old authors are universally considered as treasures of deep thought, mines of wisdom, from which the young aspirant after distinction is recommended to extract the ore, which he is to beat out and embellish for the public use. I think you under-rate them.

"N. Do not mistake me. I reverence as much as any man the great in-

telleets which have been employed in raising the structure of science. It is no disparagement to the illustrious men of past times, that their errors are pointed out, and that shorter and easier methods are found of accomplishing that which it required all their efforts to effect. With intellects far greater, perhaps, than any subsequent labourers in the same cause, they may be surpassed in extent and accuracy of knowledge at a later period by men of the most limited capacity. Such is the necessary condition of human improvement. All that an individual can effect is comparatively trivial. His powers of original inference are bounded to a few steps. The works of one must be elevated on those of another. Meanwhile, beauty of style, elegance of illustration, perspicuity of arrangement, and ingenuity of inference,—all that constitutes a book a work of art,—may be imperishable.”—P. 135.

The chief advantage which we derive from the study of old authors is, that we are reminded of the fundamental truths of a science which should be ever borne in mind, but which are liable to be disregarded amidst the interesting novelties and fanciful adjuncts of modern discoveries and new theories.

The observations which we meet with at p. 152 are such as deserve attention from those who form their conceptions of God from the revelations of the Bible, as well as from those who are satisfied with the discoveries of natural religion. The Bible itself cannot sufficiently enlarge our ideas of His perfections, if our notions of human virtue are limited and imperfect: and the Bible itself appears and will continue to appear to speak a new language, and to impart purer and sublimer ideas of the Divine nature and attributes, the more our affections are exalted, and our moral comprehension enlarged.

We conclude our review of this Essay with a passage which speaks for itself:

“A. A great part of the slowness with which discoveries have succeeded each other, may be ascribed to the tardy and limited diffusion of knowledge. N. himself has made the remark, that one discovery must spring from another, that a man of inventive genius must rise from the height to which the labours of his predecessor have carried him. Now for a series of improvements and discoveries of this kind I see no necessity for the intervention of long periods of time. If a man of original talent has the power of rising from the discoveries of his predecessor he may do it, or begin to do it, from the moment they are known to him; and thus one man taking up the achievements of another, there may be a series of them even amongst contemporaneous inquirers. The only requisite condition seems to be a ready and immediate promulgation of all that is accomplished. Formerly, indeed, what any one man discovered made its way slowly and laboriously to others engaged in the same pursuit. Perhaps he would pass from the scene before his labours were understood and appreciated, and in such a state of imperfect inter-communication a barren interval must undoubtedly elapse between almost every successive discovery in the same science. This lapse of time, however, was required solely to propagate the intelligence amongst those who were likely to make use of it. At present, when the diffusion may be effected with the instantaneousness of lightning, when the world has become an immense whispering gallery, and the faintest accent of science is heard throughout every civilized country as soon as uttered, the requisite conditions are changed. Long intervals are no longer necessary, and the career of improvement may be indefinitely accelerated. Besides, not only are discoveries more rapidly communicated to discovering minds, and the intervals of the series reduced almost to nothing, but with the general diffusion of knowledge more of these original intellects start forth, and thus another cause is brought into operation to swell the train and hasten the triumph of science.”—P. 186.

[To be continued.]

DOCTRINE OF THE TRINITY.*

THE attempt to *explain* the Doctrine of the Trinity has of late been pretty generally abandoned by writers calling themselves orthodox, who have commonly contented themselves with representing it as a sublime and inscrutable mystery which we are bound firmly to believe and humbly to adore without being able to comprehend. We have here a scheme for bringing down the *arcana* of orthodoxy to a level with human reason; but we are apprehensive that though it is not devoid of ingenuity, nor, in some respects, of originality, it is destined to share the fate of its numerous predecessors. Where its author is sound in the faith, he is as mystical and unintelligible as ever; where he is rational, he is not orthodox. In fact, the very attempt implies, as he seems to be conscious, a disposition to inquire and think for himself, which it is not easy to reconcile with the obligations under which he has placed himself. If he durst give it its free course, we suspect it would lead him into consequences which, perhaps, he does not at present foresee. The minister of a Trinitarian church, who has pledged himself to assert and maintain its leading doctrine in all the forms in which it presents itself in three contradictory creeds, would do well to be cautious how he ventures to speculate upon such a subject; and although, *for the present*, Mr. T. seems to be satisfied with the result of his speculations, and flatters himself that he has placed this mysterious tenet in a more distinct, intelligible and practical point of light, we much doubt whether many of his brethren will thank him for his attempted explanations. Nay, if he should persevere in exercising his reason upon these high and knotty points, and should meditate further on the relative bearing of his opinions, and the real tendency of the principles on which his inquiries are conducted, we should not be much surprised to hear that they had finally brought him to conclusions which he could no longer persuade himself were consistent with the articles of his church.

He sets out with asserting very decidedly the importance of the exercise of free inquiry, and the unreasonableness of supposing that the first reformers were able immediately to emerge from gross ignorance and error into a state of perfect knowledge and pure truth. He conceives himself, therefore, to be fully justified in pursuing the track on which they had entered, and vindicates his consistency in so doing with his character as a minister of the Church of England, by citing the twentieth article: "The Church hath power to decree rites and ceremonies, and authority in controversies of faith; and yet it is not lawful for the Church to ordain any thing which is contrary to God's word written; neither may it so expound one place of Scripture that it be repugnant to another." Certainly it is not easy to reconcile the latter part of this article either with the former, or with many pretensions of the Church; but whatever be its intended meaning, we cannot be authorized to interpret it except in conformity with the unconditional demand of unfeigned assent and consent to all and every of the doctrines contained in her articles and liturgy. Mr. T., however, seems to think it is enough if he refrains from *preaching* any other doctrine, but "nothing hinders that he should, through the medium of the press, offer to the public judgment the matured fruits of his own reflections and study of the Scriptures."—P. 19.

* An Explanatory View of the Doctrine of the Trinity, as it is delivered in the Scriptures. By the Rev. J. G. Tolley. 8vo. London: William Kidd. 1829.

"That the Godhead is represented in Scripture under three *differences*, appears to me to be a fact so clear as hardly to admit of a doubt. A great variety of passages, indeed, might be produced, which go clearly to the proof of this point. But it will be sufficient to notice the words of the Baptismal form. According to this, we are baptized in the name of the Father, the Son, and the Holy Ghost. Now, as God is the proper and exclusive object of worship, our baptism, it should seem, must have reference to him; and, therefore, the being baptized in the name of the Father, the Son, and the Holy Ghost, would, necessarily, be a baptism in the name of God. I conclude, therefore, from this form of introduction to Christianity, that it is the design of the Gospel that we should regard the Deity under these three distinctions. But, admitting this point, it then becomes a question, in what way these expressions are to be applied in relation to God. For it must be kept in mind, that this is not explicitly stated in the Scriptures, but is left to be deduced by reflection and reasoning."—Pp. 22—24.

Even to those who are familiar only with the form in which this and the other passages relating to baptism are presented in the authorized version, it can scarcely be necessary to point out the utter precariousness and fallacy of this reasoning, or to cite the many examples which shew that being baptized into the name of any person or thing does not necessarily imply that that person or thing is an object of worship. Assuming, however, the correctness of his conclusion, the author proceeds to explain at considerable length his view of the senses in which the Deity is spoken of under different circumstances by the titles of Father, Son, and Holy Ghost. But in the first place he contests, as a gratuitous and unfounded supposition, the notion that the three scriptural designations of the Deity relate to the Divine essence.

"The appropriate way," says he, "for us to consider the matter is to regard these expressions as relating solely to the circumstances under which God has been pleased to exhibit himself to us in the Christian dispensation."—P. 28.

And he thinks that if we adopt this view of it, the doctrine may be explained in such a manner as not only in a great measure to remove its mysterious and apparently contradictory form, but to illustrate its practical bearing upon the objects and ends of the Christian scheme.

We cannot undertake to examine at length his sometimes ingenious, but generally fanciful, review of the different meaning of the three designations under which he conceives the Deity to be spoken of in scripture; we shall content ourselves with exhibiting some of the results. The term Father is applied to God in three different ways; first, as he is the Father generally of all good men, *since* it is he, and he only, who puts good thoughts into the mind; secondly, as he was the Father of the Jewish nation collectively, who were properly under divine government and peculiar protection; and thirdly, in a more especial sense, as, through the medium of Christ, he influences the minds of Christians, as will appear presently when we treat of the designation of God as the Holy Spirit.

2. In explaining the sense in which he supposes the Deity to be spoken of as a Son, the writer enters at great length into a review of the meaning of the terms Son of God and Son of Man as applied to Christ. The *former* he supposes, with Horsley, has a reference to the human nature of Christ, the latter to the divine—an appropriation the reverse of what would naturally have been expected, and founded upon principles which we have in vain endeavoured to comprehend. For a much more intelligible and truly practical exposition of these titles, we have great pleasure in referring our readers to two excellent discourses, one by Mr. Aspland, the other by Mr. J.

Kenrick. But in this, as in several other parts of his work, our author has most effectually bewildered himself, in the vain attempt to combine opposing systems. Sometimes he appears to symbolize with the *ultra*-Athanasians; at others, he adopts interpretations of disputed passages which he might almost have copied from Carpenter or Belsham;* and, in conformity with them, gives us views of his own doctrine which differ from pure Unitarianism in little more than the employment of a phraseology unusual, forced, and liable to be misunderstood. In one place he commends, at the same time that he considers it as excessive, what he calls the impartiality of the authorized version in not uniformly rendering the phrase *εγω ειμι*, simply "I am."

"If," says he "the places are duly considered, I think it will be found to be more than probable that it was intended at least tacitly to intimate by it a claim on the part of our Lord to eternal existence, and to establish his divinity and oneness with the Father. This, I think, is particularly the case of John xviii. 5, 6."—P. 120.

We should have thought that no one claiming the character of a theologian would require to be reminded that this noted proof of the eternal existence of Christ derives all its plausibility from a mistranslation of the passage supposed to be referred to in Exodus iv. 14, the true sense of which is, "I will be what I will be;" the tacit intimation, therefore, ascribed to our Lord is altogether imaginary. On the other hand, this very eternal existence here ascribed to Christ, is afterwards apparently given up, and with it the attribute of omniscience, in any sense in which a Unitarian might not equally maintain it, if he chose to express himself in ambiguous and misleading language.

"In Mark xiii. 32, our Lord, speaking of his second Advent, says, 'But of that day and *that* hour knoweth no man; no, not the angels which are in heaven; neither the Son, but the Father.' This limited knowledge of the Son, is hardly consistent with the ordinary view of the doctrine of the Trinity, in which he is supposed to have been always a person in the Godhead and equal to the Father. Various solutions have been attempted of the difficulty in this text; but which it is unnecessary to state, since the present exposition of the doctrine is placed on such different ground. But, it may be observed, that, according to this view of the doctrine, which supposes the Divinity of our Lord to have been founded on the circumstance of the Divine influence on his mind, and this influence, though at all times entire, to have been only to the extent of the occasion, there is nothing unsuitable in supposing the Divine communication to him to be proportionate to the exigency. And, therefore, there would not seem to be any thing unreasonable in supposing our Lord not to have been, at the time in question and previously to his resurrection,† fully informed of a matter which was not essential to the exercise of his ministry; that ministry being, as we know it was, of a limited kind."‡—Pp. 165, 166.

The term Holy Ghost or Spirit is used, we are told, in speaking of the Divine Being, inasmuch as it conveys a sufficient notion of him as an intellectual being. Now the natural property of mind is, that one mind is able to influence other minds. Hence, when God is presented to us under the designation of the Holy Spirit, he is to be regarded as a pure intelligence influencing our minds in reference to himself and the things pertaining to him. (P. 148.) We are at a loss to distinguish this, which is all that our author says of the character of the Holy Spirit as one of the distinctions or

* See particularly the criticism on Phil. ii. 6—8, pp. 124—131.

† Compare Heb. i. 6.

‡ Matt. xv. 24.

persons of the Godhead, from what was before said of the Father,—“that through the medium of Christ he influences the minds of Christians;” and Mr. T. seems to be conscious of this difficulty, though he makes no attempt to remove it. But it behoves him to beware how he “confounds the persons.”

This separate existence of the Holy Spirit, we are told, p. 153, “took place on the day of Pentecost after our Lord’s ascension. From that day forward, the church of Christ is to be regarded as being under the immediate guidance of the Holy Spirit of God, in a state of separate personal existence.” If it be asked, how does this differ from affirming (what every Unitarian believes) that it was under the special guidance of God himself, it is replied, that “the Deity himself is of so grand and awful a nature as hardly to admit of being approached even in thought with the composure and familiarity which are required towards a teacher and guide.” What can more strikingly illustrate the tendency of this imaginary separation of divine attributes and offices to degrade our notions of the divine nature, to bewilder the mind of man, to distract his thoughts in seeking for grace and guidance from the one God and Father of all, the giver of every good gift!

We have now spent quite time enough on this scheme of explaining, or rather of explaining *away*, the doctrine of the Trinity. It is not likely, we think, to change the feeling generally prevalent among the most judicious and discerning patrons of this doctrine, that it is best secured by the veil of impenetrable mystery in which they have laboured to envelope it.

THE WATCHMAN.

No. VI.

“Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night.” Isaiah xxi. 11, 12.

To the subject of Revivals of Religion the attention of the Watchman has been invited from several respectable quarters. Something on the subject has already been said, but its importance, and the efforts now making in this country to get up revivals, seem to call for a more detailed notice. By English Revivalists the example of America is adduced to justify and recommend their exertions; and it is highly important, therefore, to put the public in possession of a few facts respecting the disgraceful scenes which have occurred amongst our Transatlantic brethren. We shall do little more than state facts; for our space is limited and our materials ample, and few will find any difficulty in drawing from our statements the proper moral. Some of the facts to be mentioned are of so singular a nature that we judge it necessary to premise that we shall set down nothing which we have not reason to believe incontrovertible.

Towards the close of the summer of 1825, in the interior of New York, and amongst the Presbyterians, the American Revivals had their origin. Several ministers began to be uneasy about the state of religion in their congregations, and still more so at the progress which other sects were making amongst them, and in order to arouse the slumberers and to regain their declining ascendancy, they formed a plan for getting up (as the phrase is) an

awakening or revival. The measures adopted began to take effect in the course of the autumn ; but the contagion spread slowly, and does not appear to have reached its height till the following spring and summer. At Troy the origin of the revival was less respectable. The Rev. Nathan Brennan was invited to the charge of the first Presbyterian Church in that city. While measures were in progress for his settlement, rumours began to be circulated in the neighbourhood respecting differences between himself and his wife of a scandalous nature. A committee was formed to inquire into the truth of these reports ; with them Mr. Brennan dealt unfairly, and by duplicity and prevarication secured his settlement with the church. But his domestic difficulties continued, an exposure of his dishonesty was the consequence ; and a dark cloud was thrown over his character and prospects. In these circumstances he determined, by assuming an unusual degree of zeal in the cause of religion, to create such an impression of his sanctity as would uphold his falling reputation. He even declared to a respectable member of his church, who was warning him of his dangerous situation, that if a successful revival could be matured under his auspices, it would place him beyond the reach of censure. For a long time the movement thus begun was regarded with feelings of unmingled triumph and satisfaction, as exhibiting all the marks of a signal work of God. Suspicions, however, soon arose ; the more judicious began to grieve ; an open rupture became inevitable. Abuses, as we shall presently shew, prevailed in great abundance ; all those who wrote or spoke against them were denounced for their coldness and opposition, and for taking sides with "the enemy." The unhappy differences that ensued, the parties endeavoured to compose at first by secret management. This having failed, several ministers were assembled, both of those who deprecated and of those who carried on the abuses that prevailed. This was the origin of the New-Lebanon convention. After a busy session of eight days, in which they accomplished nothing towards a pacification, they voted to dissolve, directing an account of their proceedings, that is their mutual criminations, to be published, from which, in a former number, we have drawn information for our readers.

This conference was, as might have been expected, a stormy one. Jealousy and hate were but thinly disguised under the awful name of religion, and a disgusting parade of devotional services. On their separation the two parties were more committed than ever, and more obstinate in those very differences which they had come together to heal. The press was resorted to when a conference had proved fruitless, and the result was, that the war of recrimination became louder and more uncompromising. Nor is it unlikely that from these scenes many of the orthodox learned that one of the worst features of the revival system is, that it gives an activity and ascendancy to coarse and vulgar men, which the judicious and better informed of their own party can neither prevent nor controul. Meanwhile, every thing which, by the most charitable construction, could be called religion, in the excitement was rapidly subsiding. A re-action had commenced, and in some places the fever-heats were beginning to be succeeded by the fever-chills. Yet the personal jealousies and antipathies engaged in the controversy, instead of abating, were only made more bitter. Into every church, and almost into every family of the infected district, all the miseries of a domestic broil were carried. Considered merely in a civil and political point of view, it was no slight evil that the peace of neighbourhoods should be disturbed ; that religious societies should be rent ; that thousands through a misguided zeal should neglect their regular and necessary occupations ; that

sectarian prejudice and rancour should appear in their business and social intercourse—nay, enter into and corrupt their judgment of public men and public measures. The Infidel and Sceptic found in scenes like these a new argument for distrusting all professions of piety, and the thoughtless and dissolute new temptations to scoff. One good and permanent result is, however, likely to grow out of these commotions. Unitarian Christianity is found to make progress as a refuge from the stormy and fanatical region of Calvinistic excitement. Alarmed at length by the cry that orthodoxy was in danger, the authors of the schism published a document, in which they declare their intention of abstaining, and, as far as their influence extends, of causing others to abstain, from all publications, correspondences, conversation, and conduct, calculated to keep the subject before the public mind. From speaking of the origin and end of these fanatical excitements, we turn to the measures employed for awakening and conducting them. Preaching is of course one of the chief means for producing a revival. The leading and principal agent in this work was the Rev. C. Finney, a convert to Calvinism, an inflammatory, or, we should rather say, a ferocious declaimer. The following is the closing sentence of one of Mr. Finney's sermons to the people of Utica: "You, sinners of Utica, and some of you who now hear me, will go to hell, and the saints and angels will look down from heaven, and when they see the sinners of Utica in the lowest, deepest, darkest, pit of hell, they will shout and clap their hands for joy." In another specimen, Mr. F. is represented to have said, "We should see the Restorationists come smoking and fuming out of hell to the gate of heaven, which being opened, they will say, Stand away, you old saints of God; we have paid our own debt, we have a better right here than you; and you, too, Jesus Christ, stand aside; get out of our way; no thanks to you our being here; we come here on our own merits." Again: "Why, sinner, I tell you, if you could climb to heaven, you would hurl God from his throne; yes, hurl God from his throne; O yes, if you could but get there, you would cut God's throat; yes, you would cut God's throat." Another specimen: "Now, servants and children, do you go home to night, and watch your parents and masters, and see if they don't pray the same old, cold, hypocritical prayer over again which they have been praying many years." Mr. Brennan will bear a comparison with Mr. Finney in what is termed "pungent preaching." In a discourse he is represented to have said, "The clerks along River Street were laughing and scoffing at God's eternal truth; they were without brains, and scarcely ever read a chapter in the Bible; and he had no doubt, if they could get to heaven, they would pull God from his throne, and burn it to ashes." Then addressing convicted sinners, he said, "Your prayers are rebellion against God, and an abomination in his sight;" and in addressing sinners generally he said, "If you dare do it, you would club God Almighty out of Troy."

The Rev. Mr. Nash, who was engaged in the work with Mr. Finney, could, it is said, be heard half a mile when alone in *secret* prayer, and so conducted his devotions, that some of his converts believed and contended that he could and had prayed his horse from one pasture into another. So extensively did the belief prevail in the special interposition of the Deity, that it was held that the *prayer of faith* would be heard and infallibly answered, or that every thing asked for in prayer made in a certain frame of mind would be immediately granted. All prayers which come short of this faith were not only worthless, but reckoned a mocking and an insult to God. There was no such thing recognized by God as prayer but that which asked,

expected, and received, the thing sought without a moment's delay. Even temporal blessings, it has been thought, might be thus obtained. Disease is stated to have left patients "apparently in answer to prayer." Prayer "for a definite object" is held to be of great efficacy if "agonizingly brought to bear" upon it. These revivals are, in fact, based on the groundless idea that they are the special work of God. Let them be looked upon as the natural results of human feeling and contrivance—let the idea of any thing extraordinary and preternatural be taken away, and the greater part of that which supports them in the public mind would be taken away also. "It is the work of God," is the declaration that carries awe and contagious fear over the minds of the bulk of the people. This represses inquiry, silences doubt, spreads anxiety and apprehension among the timid, and emboldens the confidence of the forward and presumptuous. The impression of something supernatural is very obvious and striking at times, in case of the conversion of an individual, especially if he be *noted* from any cause, and the event takes place in a time of general indifference. The conversion is often a prominent topic of public conversation, prayers, and sermons, for weeks together. The people talk of it with awe and rapture in their countenances, according as fear or triumph predominates in their minds; the whole neighbourhood feels as if the power of God had appeared in the midst of it; the *Masters of Revivals* wear a face of solemn importance, as if some great thing had happened. The extraordinary convert is brought forward and shewed off, or it may be he shews himself off by going into the assembly of the people and proclaiming that he who was yesterday a totally depraved sinner is to-day a favoured child of God and a happy heir of heaven. And what is the great thing that has happened? Why, at the utmost, that this man is convinced of his sins, and is resolved to amend; he has been a bad man, and he means to be a good man;—a very interesting purpose certainly, but furnishing no reason for so extraordinary a sensation. Men often make resolutions to be better, but they do not think it necessary to proclaim them, nor others to take notice of them.

The Congregational Magazine, in an article on the subject of Revivals, containing many excellent remarks, questions this too generally prevailing notion that they are produced by an extraordinary influence of the Holy Spirit, and that such an influence is the great thing to be sought for by earnest and united prayer. The tenderness, however, with which it speaks, shews plainly the extensive prevalence of this most unwarrantable conception, even in England. In plainer terms they deal with this notion when mixed up, as it too often is, with high, that is true, Calvinistic sentiments. Speaking of persons under the influence of these errors, they say—and we hope their voice will prove a word in season—"They are so wrapped up in the sovereignty of God, that they cannot even see the responsibility and agency of man. Warm in their imagination, enthusiastic in feeling, supralapsarian in theology, and superior to the trammels of set rules, strict precepts, and systematic means, they live upon novelties and wonders in religious experience; they are longing for miracles and particular revelations; they pore over the prophecies and the high metaphors of scripture with delight, as affording scope to their fancy; and their religion for the most part consists in the indulgence and the narration of a delightful or an awful dream. *Ti kalivon* is their cry; and the ordinary course of events, the steady working of system, of means, and of principles, they can neither understand nor appreciate: hurried along with the popular stream, some more ardent, more ambitious than the rest, would be foremost and uppermost in the tide

of enthusiastic feeling and romantic incident; till wearied with excessive excitement, they sink down for a season into a natural declension, which they bewail as a departure of the spirit of God and 'the hiding of God's countenance,' and from which condition they continually sigh and pray to be delivered by another extraordinary outpouring of the Holy Spirit. Thus do they live in a continual undulation of feeling, emphatically termed *experience*; to-day elevated with a sense of the sovereign and eternal love of God, to-morrow depressed with dark and gloomy fears." The following shews much good sense: "All popular excitement connected with religion ought to be very carefully analysed. Such an excitement might, without much difficulty, be effected by design among a certain class and in particular localities; it is favoured by wild, secluded, mountainous scenery; ignorance, superstition, *conscious guilt*, curiosity, sympathy, melancholy, enthusiasm, all minister to it. Towns and cities, therefore, as well as remote places, may become a theatre for the display of such popular feeling; nay, there can be no doubt of the fact that in certain connexions in our own country, individuals have been shunned and disowned by the body to which they are attached, solely on account of the disrepute which their attempts to effect a religious revival, so called, have brought upon them."

A common practice at conference and prayer meetings in America has been to mention individuals by name in prayer, and to call down fire from heaven upon them and their families if they continued their opposition to the great work: for instance—"O God, send trouble, anguish, and affliction, into his bed-chamber this night; shake his house over him, and cause him to tremble; God Almighty, shake him over hell." As another means of effecting their object, the fomenters of these excitements have relied much on what are called "inquiry meetings" and "anxious meetings." In the latter part of these meetings the question is put generally, "Who wishes to be prayed for to-night, or who is willing to give up his soul to God?" In one of these meetings, after getting several small girls on their knees to be prayed for, Mr. Finney told them that if they got up without giving up their hearts to God, their doom would be sealed for ever. The "anxious meetings" have been generally held in the night. The room is darkened. The leaders tread softly as they proceed whispering to each person a question, such as, "Do you love God?" "Have you got a hope?" "Don't you feel awful?" One was asked, "Well, Mr. P., what do you think?" "God knows my thoughts," said Mr. P. "I know that," replied the minister, "and so do I." "No, Sir," said Mr. P.; "you cannot know my thoughts." "It will not do, Mr. P.," was the reply, "to tell a minister of the gospel that he does not know your thoughts." In such scenes the whole night has sometimes been spent. There is also what is called "particularity" in prayer, effective, we suppose, for the objects of the Revivalists, but thoroughly offensive and shocking. The first thing is to introduce the individual by name. The next is to tell what God knows of the person. If perchance the subject be a female, her sex must first be noticed, followed with, "O Lord, thou seest this hardened enemy of thine. Thou seest how she has raised her female hands against thee, and how she is stretching out her puny female hands to lay hold of thee and pull thee from thy throne. See, Lord, how full her hands are of sharp arrows to fight thee. Thou seest how she is hurling her defiance at thee. Thou knowest how black her heart is, and how her enmity to thee rankles and burns with all the malice of a demon." And if she be present it is added, "Thou seest how she has come in here with thy little ones, too proud to kneel before thee. Thou

knowest that she has come in here on purpose to mock thee and insult thee to thy face." After completing this description the practitioner adds, "Now, Lord God Almighty, come down upon this enemy of thine—break in upon her; break her down, O Lord, break her down. And if thou hast one thunderbolt in store heavier than another, come, God Almighty, and break it over her head. Break her down; crush her at thy feet; slay her before thee."

In illustration of the prayer-meetings of the American Revivalists we introduce an extract from an appendix to a work written by an eye-witness; at the same time we recommend the work itself to our readers as uniting the interest of a Waverley novel with the piety of the New Testament.* "Mr. F. arose (the great leader in these excitements) and made a few remarks on the right method of conducting these meetings. He kept his eye much fixed on the ceiling while he spoke, and uttered himself in a plain and forcible but rather disjointed manner. What most surprised me was the apparent irreverence of his manner and the singularity of some of his directions. For instance, he said, that those who prayed on such occasions ought to be careful not to dwell on *the attributes of God*, for it tended to *let down the tone of feeling*. When he had done speaking three persons arose, called upon by name, to pray in succession. They began in a very low and drawling tone, but soon became loud and vehement, speaking with all the power of lungs they could muster, and using the most violent gesticulations. In that small room it was as much as the ears could bear, and by the noise alone persons of delicate nerves must have been agitated. The matter of the prayers consisted principally of exclamations and alarming denunciations of the wickedness of the village, and of the sinners that were present. One of the speakers was for some time occupied in denouncing the elders of the church for not favouring these violent efforts, saying, amongst other things, in a very familiar, colloquial tone, 'O Lord, don't send 'em right down to hell for this.' This familiarity in addressing the Supreme Being was carried so far as to be perfectly shocking. I would record several examples which, to my ear, were little short of blasphemy, if it were not better to forget them. But I cannot forget the whole impression of the evening; it was one of unmixed horror; loud, violent declamatory denunciations, accents of wrath and terror, without one word of compassion or tenderness for the sinners they were praying for—only the slightest mention of God's mercy, and the most terrific description of his vengeance. The only object seemed to be to frighten and agitate, and I could not help asking myself, Is this after the example of our blessed Lord? When these prayers had ceased, Mr. F. again rose. He addressed *the sinners*, asked them if they knew that *these saints* had been praying for them, drew a strong picture of their criminality, and assured them that they would go *right down to hell* if they were unaffected by this scene. The address, just like the prayers, was pitiless, denunciatory, harsh, with not the slightest appeal to any principle in man but fear, nor to any attribute in God but his vengeance. Another minister followed in the same strain, and closed with prayer in a similar style. I must not neglect to record, that throughout his remarks Mr. F. addressed himself wholly to the side of the room on which the females were seated, as if they were the only sinners in the congregation. Also, that while the other preacher was speaking he was groaning aloud, and holding his head between his hands, and writhing his

* The Recollections of Jotham Anderson, by the Rev. H. Ware, Boston; may be had of Wilmer, Liverpool.

body as if in great agony of spirit, which aided, of course, in producing an effect upon the spectators." In quoting Mr. Ware's words we are reminded of a passage in Dean Swift's Essay on the Mechanical Operation of the Spirit: "Who that sees a little paltry mortal, droning and dreaming and drivelling to a multitude, can think it agreeable to common good sense, that either heaven or hell should be put to the trouble of influence or inspection upon what he is about? Therefore, I am resolved immediately to weed this error out of mankind by making it clear that this mystery of vending spiritual gifts is nothing but a trade, acquired by as much instruction and mastered by equal practice and application as others are."

Sectarianism contributes to feed the fire of these excitements. Every sect of course expects to be built up by them; but more especially do all turn their indignation against those that stand aloof from "the great work." These are chiefly the Unitarians and Episcopalians. The prevailing horror is of the Unitarians. This body is spreading so rapidly in America, that the whole extended system of revivals is arrayed against them in particular, and and is expected soon to work its downfall. The Unitarians are designated, by way of distinction, "the enemy;" the most unmeasured abuse is cast upon them, and many families of Unitarian congregations have been visited and urged to leave their teacher and go over to the other side.

Domiciliary visitation is resorted to among other means of success. Two or three men, strangers, often enter a house with an air of preternatural solemnity, and signify their wish to see the family together. As the male members of it are commonly absent on their business, they have to deal only with the females of the family. These, with their natural timidity and reserve, sit down in fear and silence to await the dread communication. Their inquisitors begin with the most pointed questions, put in the most awful manner, concerning their most secret, solemn, and delicate feelings; and if they find them dull, these men of the "Holy Office" close with tremendous warnings and more tremendous prayers. These meetings are fitted to excite the greatest horror, and yet to resist one of them would mark out the family that did it for the most signal reprobation. On one of these visits, however, Mr. Brennan received severe, and we hope, useful corporal punishment at the hands of a husband whose wife he had been visiting. The language he used to her was of the most offensive kind. The husband called him to account for this; Mr. Brennan tried upon him the same discipline—telling him repeatedly that "he would go to hell," when, "Mr. Weatherby's patience being completely exhausted, seizing Mr. Brennan, he threw him upon the floor." This minister of Jesus still continued his provocations. He was permitted, however, to rise; but not discontinuing his maledictions, he was again laid prostrate; but though he persevered in his horrid impieties, he was allowed to rise and only required to quit the house.

When a great many converts are made it is common to appoint, in the same house, one meeting for "the converts" and another for the "anxious." They assemble at the same hour in different apartments. The very circumstance of such a separation among friends and associates is very impressive, and, in the case of the anxious, it is always made a means of terrible effect. A case is mentioned of a minister of high respectability who proceeded in this manner in a *boarding school of young ladies*. If there is any case in the world where the utmost discretion and gentleness should be used, it would surely be that of young ladies from twelve to sixteen years of age, separated from their parents, and with feelings on every subject susceptible and tender; and yet these young and timid females were assembled in the

school-room, then separated and placed on different seats, according to their presumed character of "converts," or "anxious," or "unconcerned," and then addressed with language imagined to be suited to their several conditions. Comparisons were made; the anxious were pointed to the happy converts, who of course would feel flattered by so enviable a distinction; the careless, or those presumed to be so, were pointed to the anxious; congratulations, warnings, and denunciations, were scattered about with an effect as terrible as if they had been "fire-brands, arrows, and death;" there were tears and sighs and groans enough to break the heart of these young creatures, and the whole school was convulsed with raptures and fears and agonies. And yet the clergyman gained credit, and the school lost none.

Turn we now to a few of the recorded effects of these odious excitements. On this head something has already been said when we were tracing an outline of their rise and progress. Schism in the church, and broils in the family, are evils to counterbalance which no good, as far as we can see, can possibly arise from revivals. But these are not all. Dr. Beecher himself speaks of his Revivalist brethren as driving "the whirlwind of their insane piety through the churches with a fury which could not be resisted, and with a desolating influence which, in many places, has made its track visible to the present day." Again, "Davenport, disregarding the general consequences of his conduct, and intent only on its immediate result, though he saved a few, doubtless entailed moral desolation and darkness and death upon thousands of unborn generations." Of the revival that took place in Troy, in 1816, Mr. Brennan himself asserted, that there "were but eighty received into the church, and of that number forty were now under church censure." In the article in the *Congregational Magazine* to which we have before referred, mention is made of the town of Northampton, in New Hampshire, United States, which has been visited, during the ministry of one person—a period of sixty years—with five revivals, in each of which the majority of the young people of the town were concerned for their eternal salvation. Yet what were the results? The successor of the Revivalist minister states, that "licentiousness greatly prevailed among the youth in the town; that the youth of both sexes would often spend the greater part of the night in frolics; that their indecency was often apparent in the house of God; and that the town was divided by a spirit of contention." We are further informed that, after the last of these harvests, as they were termed, "came a far more degenerate time than ever before." Revivals, however, went on under the second as well as under the first minister. Accordingly, some time after a second harvest, the pastor was informed that some young persons, members of his church, had books in their possession which they employed to promote lasciviousness and obscene discourse. Inquiry proved the report to be true, and that there were but few of the considerable families of the town to which the delinquents were not more or less nearly related. The discovery of these shameful proceedings so alienated the people from the minister, that he was dismissed by a vote of the church, after having served the congregation fourteen years. The writer from whom we have drawn these facts adds, with great propriety, "With this deplorable issue of the revivals at Northampton before us, let us wait at least the expiration of fourteen years before we confidently pronounce our decision on the nature of any religious movement that may come before us in the shape of a revival, and with apparent marks of an extraordinary outpouring of the Holy Spirit."

The great mischief of these Revivals is, that every thing is distorted by

them into an extravagant and unnatural shape. Religion, instead of being regarded as the general habit of the mind, is a paroxysm. Religion is, in fact, a man's self made holy, pure, and excellent; but amongst the Revivalists it is a divine afflatus, breathed into the mind, having nothing common with it, not incorporated with its modes of thought and feeling, but existing apart by a foreign and preternatural influence, and thus a man may be at the same time very religious and yet very corrupt. From this view of religion it is that the initiated are said to have "got religion." Men are supposed to be made Christians in one moment; grace descends, not like the calm and refreshing dew, slowly developing the growth of nature; but like the lightning, sudden, irresistible, and *blasting every thing natural*. Common sense is dissipated at its approach—otherwise, how could men talk of "getting religion" in an hour or a moment? An instance of this is worth mentioning. "I sent my servant to a tailor to ask why a coat I had ordered was not brought to me, and the answer was, that the principal workman had got religion that morning, and could not finish it." The tendency, not only of these religious excesses, but of orthodox principles and practices generally, is to represent religion as something unusual and miraculous, foreign to human nature, and to which human nature is hostile. Religion is not brought down to those principles of common sense by which men judge of other things. It is not brought into free contact with the mind. There is a mystery and spell about it. It comes to strangers, not, as Jesus did, to its own. And never till it is disenchanted—never till it comes to dwell in the freedom of our minds and the simplicity of our affections—never till we learn to commune with it as the companion and friend of our bosoms, shall we experience its full power, and perceive its transcendent glory. True religion is calm and tranquil; the religion of revivals is noisy, boisterous and turbid. The spirit is agitated, not hushed. There is no delicacy, no retirement; every thing courts the garish eye of day. Religious anxieties, when real and genuine, naturally shrink from notice. They are buried in the heart, or borne to the altar of private devotion, or, at most, unfolded in private and intimate intercourse with a friend. But amidst revivals, and with the orthodox in general, publicity prevails in the most sacred emotions. People are questioned respecting their most delicate, or what ought to be their most delicate feelings, in a crowd, and it is considered a mark of pride or obduracy to decline so open a disclosure. By these extravagancies religion is very much resolved into a set of *passive impressions*. Every thing is designed to prepare the mind for being operated on. Yet if a man should be active in any thing in the world, it certainly is in procuring his own worth, his own virtue, his own piety—in a word, his own happiness. This is the very law of happiness, and it is a law never to be broken. Happiness can be got in no other way; religion can be got in no other way. The semblance of piety may be attained by passive impressions; but semblances last not long, and while they last are of no worth. If religion consists in any thing, it consists in action—in mental, moral, habitual, daily action. It is not the business of religion to shut men up to despair and inactivity; nor to "shove them off," as a distinguished transatlantic Revivalist lately said in a sermon, "to shove them off in an open boat without sail, oar, rudder, or compass." The business of ministers, he said, was "to get them into the boat and shove them off, and then they were left to the mercy of God." Revivals do more than any thing else to fasten the yoke of religious timidity and subservience on the mass of the

people. There never was a people in the world who had less true religious freedom, less true freedom of thought and feeling, than a congregation over whom this brooding *incubus* of a revival has settled itself heavily down. The public mind not only must be, but ought to be, enslaved, if the pretensions of this system can be maintained. If miracles are passing about me, I have nothing to do but to yield my mind up to them. The legitimate consequence is mental servitude. We have already seen that licentiousness often succeeds the excesses of these revivals. And it would be strange if, in that total unhinging of the mind which is often produced by these extravagancies, the flood-gates of morality should not be borne away in the torrent of excitement. Excitement of itself is always dangerous; and some of the circumstances of this are particularly so. Being constantly abroad and in a crowd, and the evening meetings especially, which, night after night, draw servants and young people from their homes, must have a tendency to unsettle the mind, and to give it a distaste for the strictness and sobriety of every-day duties. But there is a higher morality, a morality touching all the relations of men one to another—the morality of kind thoughts, and forbearing words, and charitable judgments, and well-governed passions—the morality that requires modesty in the young, sobriety and self-restraint in the ardent and zealous, gentleness and peace among neighbours—this is scarcely to be found among Revivals. From such commonplace matters the public mind is turned to convictions and conversions, to glooms and raptures, to frames and experiences, to metaphysical processes of feeling, and mysterious dogmas of faith. The Revival conscience is a very different thing from the Christian conscience. Under extraordinary workings it affects extraordinary deeds; and the exigency which a Revival presents is thought to justify otherwise questionable proceedings. There are plans and combinations for getting possession of the public mind; there is management for operating on individuals; there are secret plottings and whisperings, or bold inuendoes, or rumours circulated on slight evidence, or easy inferences that in secret stab the fairest reputation, and there are cruel and shocking liberties taken with private feeling, from which a man, with any high tone of moral delicacy, would revolt, if his moral discrimination were not whelmed in this flood of excitement. These Revivals set aside all means of improvement. Those who yield to their influence can think of nothing else. They cannot read history, they cannot attend the Mechanics' Institute, they cannot do any thing for the improvement of the mind. Even schools are sometimes broken up for a season by these excitements. An eye-witness of the condition of things in the western part of the state of New York, reports, that all social improvement is at end when one of these Revivals comes—the people lose their interest in all intellectual pursuits—the courtesies of life decline apace—the rudest liberties are taken with private character and feeling. If this system should be extended and consolidated, it would overshadow the moral and social prosperity of the whole country.

O for that warning voice, which he who saw
Th' Apocalypse, heard cry in heaven aloud,
Woe to the inhabitants on earth!

With such a voice we would warn our country. That some good may attend on Revivals we do not question; but except they are better conducted in England than they have been in America, the evil will be found so to preponderate as to render them a curse instead of a blessing. Let our

orthodox brethren be aware how they kindle a flame which may quickly defy their powers of controul, and extend its ravages over the whole kingdom. They point to America with approbation, and they may have done it in ignorance. We have now brought together some statements which they are required, as honest men, to hear and proclaim—that if the work of Revivals proceed in this kingdom it may be unattended by the unholy measures and the disastrous consequences which it has occasioned in America.

CRITICAL NOTICES.

ART. I.—*A Discourse, delivered on the Sabbath after the Decease of the Hon. Timothy Pickering.* By Charles. W. Upham, Salem, Mass. 1829.

COL. PICKERING (as our readers are probably aware) was one of the patriots of the American Revolution. Shortly after the commencement of hostilities he was appointed Judge of the Court of Common Pleas, and also sole Judge of the Maritime Court for the middle district, which comprehended Boston, Marblehead, Salem, and other ports in Essex. This office he held till he joined the army under Washington's immediate command. "About nine o'clock in the morning of the 19th of April, 1775, Col. Pickering being in his office, (the Registry of Deeds for the county of Essex,) a captain of militia, from the adjacent town of Danvers, came in and informed him that a man had ridden into that town and reported that the British troops had marched from Boston to Lexington, and attacked the militia. This officer, whose company belonged to Col. Pickering's regiment, asked for orders, and received a verbal answer, that the Danvers' company should march without waiting for those of Salem. Immediately, Col. Pickering went to the centre of the town, and met a few of the principal inhabitants. A short consultation ensued. Those who knew the distance of Lexington from Salem, and its relative situation to Boston, observed, that the British troops would certainly have returned to Boston long before the Salem militia could reach the scene of the reported action; and that to march would therefore be useless. It was, nevertheless, concluded to assemble the militia, and commence the march; and for

this sole reason—that it would be an evidence to their brethren in the country, of their disposition to co-operate in every measure which the common safety required." Of these troops Col. Pickering had the command; they arrived in time to see the British troops ascend Bunker's Hill, but were not able to render any service, as the enemy was well flanked with artillery. In the autumn of 1776, when a large reinforcement of militia was called for, Col. P. took the command of a regiment of 700 men, furnished from Essex. Shortly after he accepted the office of adjutant-general, and joined the army under Washington's command at Middlebrook, in New Jersey. A pleasing anecdote, respecting this appointment, is preserved in a letter from Washington to the President of Congress:

"Here I am to mark with peculiar satisfaction, in justice to Col. Lee, who has deservedly acquired the reputation of a good officer, that he expressed a distrust of his abilities to fill the appointment intended for him" (viz. that of adjutant-general, which had been previously declined by Pickering, as interfering with the active part he took in public business); "on hearing that Colonel Pickering would accept it, he not only offered but wished to relinquish his claim to it in favour of him, whom he declared he considered, from a very intimate and friendly acquaintance, as a first military character; and that he knew no gentleman better or so well qualified for the post among us."

After the battles of Brandywine, German Town, &c., at which Colonel Pickering was present, he was elected member of the Continental Board of War, in which station he remained till he became Quarter-master general. After the peace

was concluded, Colonel Pickering was dispatched by the government of Pennsylvania, to negotiate an accommodation with some Connecticut emigrants, who had taken possession of the Vale of Wyoming. On this expedition he met with many singular adventures, of which he has himself given an account in a little tract addressed to one of his sons. Having pretty well succeeded in organizing the county, according to the powers vested in him by the legislative authority, he suddenly became obnoxious to the adherents of one John Franklin, who had been for some time visiting all the settlements to stir up the people to open and forcible opposition. Against this Franklin a warrant of arrest was issued, and directed not to the newly established sheriff of the county, but to four gentlemen of known courage, who had served in the Revolutionary war. "Franklin was at that time about twenty or twenty-five miles lower down the river, preparing his adherents for an explosion. In three or four days he came up to Wilkesbarre. The four gentlemen seized him. Two of their horses were in my stable, which were sent to them, but soon my servant returned on one of them, with a message from the gentlemen, that people were assembling in numbers, and requesting me to come with what men were near me to prevent a rescue. I took loaded pistols in my hands, and went with another servant to their aid. Just as I met them, Franklin threw himself off from his horse, and renewed his struggle with them. His hair was dishevelled and face bloody, from preceding efforts. I told the gentlemen they would never carry him off, unless his feet were tied under the horse's belly. I sent for a cord. The gentlemen remounted him, and my servant tied his feet."

After thus exposing himself to the vengeance of the party, Colonel Pickering was persuaded by his friends to hide himself for a few hours in a wood. In the evening he returned to his family. "Some of the well-disposed neighbours assembled in arms. The rising of Franklin's men was expected from the opposite side of the river. I desired my friends to place sentinels along the bank, and then sat down to sup with my family. Before I had finished that meal, a sentinel came in haste from the river, and informed me that Franklin's adherents were crossing in boats. I took up a loaded pistol, and three or four small biscuits, and retired to a neighbouring field. Soon the yell of the insurgents

apprized me of their arrival at my house. I listened to their noises a full half hour; when the clamour ceasing, I judged that the few armed neighbours, who had previously entered and fastened the doors, had surrendered. 'This was the fact; the rioters (as I afterwards learnt) searching the house for me, and for concealed arms, if any there were.'

—"Believing that when they should have searched the house in vain, they would proceed to the fields," Colonel Pickering retreated to the side of the Wilkesbarre mountain, where he passed the night in the open air. In the morning he despatched a messenger to his own house to learn the state of affairs, and finding that he must still remain concealed, he wandered through pathless woods till he reached the Bear's Creek, which he forded, and proceeded on his road to Philadelphia. The insurgents shortly after applied for pardon, which was granted. "It was natural to infer," says Colonel Pickering, "that I might return to my family. I proceeded accordingly, but when within twenty-five miles, I sent a letter to your mother, desiring her to consult some of the discreet neighbours, who were my friends, relative to my return. She did so. They were of opinion that I could not return with safety at present. So I went back to Philadelphia." The arrest of Franklin had taken place early in the month of October. In the December following, a convention being called by the legislature of Pennsylvania, the people of Luzerne county chose Colonel Pickering as their delegate, to represent them at it, and he could no longer doubt that he might return to Wyoming. "I arrived there the beginning of January, 1788. Franklin remained in jail at Philadelphia. In the spring of that year, as early I think as April, there were indications of some plot against me; and then, or soon after, it was menacingly intimated to me by Major Jenkins. By the month of June the indications of some sort of an attack upon me became more apparent. On the 26th, at about eleven at night, when your mother and I were asleep, and your brother Edward, nine months old, was lying on my arm, I was wakened by a violent opening of the door of the room. 'Who's there?' I asked. 'Get up,' was the answer. 'Don't strike,' said I, 'I have an infant on my arm.' I rolled Edward from my arm, rose, and put on my clothes. Your mother slipped out of the other side of the bed; and, putting on some clothes, went to the kitchen, and soon returned

with a lighted candle. Then we saw the room filled with men armed with guns and hatchets, having their faces blacked, and handkerchiefs tied round their heads. Their first act was to pinion me; tying my arms together with a cord above my elbows, and crossed over my back. They then led me off, and hastened through the village of Wilkesbarre in perfect silence. Having travelled a couple of miles, they halted a few minutes; then resuming their march, proceeded to Pittstown, ten or eleven miles up the river from Wilkesbarre. Here they stopped at a tavern, and called for whiskey—offering some to me, which I did not accept; I drank some water. In twenty minutes they left this house, and pursued their march. There were about fifteen of them, arranged in my front, my rear, and on both flanks. We were in the darkness and stillness of the night. As we proceeded, one of the ruffians at my side thus accosted me—‘Now, if you will only write two or three lines to the executive council, they will discharge Colonel Franklin, and then we will release you.’ Instantly I answered, ‘The executive council better understand their duty than to discharge a traitor to procure the release of an innocent man.’ ‘D— him! (exclaimed a voice before me,) why don’t you tomahawk him?’ Similar offers, accompanied with similar threats, were repeatedly made to Colonel Pickering on this eventful and extraordinary expedition; he remained a prisoner in their hands for nineteen days, till the “great men” who had encouraged this outrage, deserted the party. “They then made a last request, that I would write a petition for them to the executive council, praying for pardon, and carrying it with me to Wilkesbarre, take an opportunity to send it to Philadelphia. With this, undeserving as they were, I complied.”

The spirit and integrity which Colonel Pickering displayed throughout this romantic adventure, are sufficiently evident in the slight sketch we have given. “In all the private relations of life,” says his biographer, “he was honest, faithful, and humane.” His public conduct has remained unimpeached. It was at his instigation that the establishment of schools throughout the state was enacted. “His manners were plain and simple, his morals pure and unblemished, and his belief and profession of the Christian religion were, through a long life, accompanied with practice and conduct in accordance with its divine precepts.” Such was the great and good man, on

occasion of whose death this sermon was preached. Mr. Upham has taken his text from Psalm xv. 1, 2, “Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.” The subject is well treated, and the example of Col. Pickering is adduced with great simplicity and feeling. There is a remark on the expression, “speaketh the truth in his heart,” in which we cannot concur. “It determines,” says Mr. Upham, “that it is not required of a man to maintain or to speak the actual abstract truth, but the truth, according to his apprehension of it.” If the Psalmist had lived in a time of controversial and metaphysical discussion, such might be his meaning; but waving the question of abstract and relative truth, is there not practically such a thing as speaking the truth in our hearts (entertaining, that is, no thought or wish to deceive); and is not this sincerity of heart a beautiful and necessary accompaniment to “walking uprightly,” and “working righteousness”? We have not room for further quotation, and must therefore close our remarks with recommending to the reader the sermon itself, and the memoir of Colonel Pickering, which is annexed.

ART. II.—*A Sermon, delivered at the Ordination of the Rev. Jonathan Cole as Pastor of the First Congregational Society in Kingston, January 21, 1829. By John Brazer. Salem. 1829.*

MR. BRAZER'S Sermon is an animated discussion and refutation of the objection made by many to Unitarian tenets, “that they exist chiefly but as a barren notion of the head; that they are wanting in power over the affections; that they can breathe no new and fervid life into our spiritual natures; and that they tend, in consequence, to produce in those who profess them, lukewarmness and indifference to the whole subject of religion.” He first scrutinizes the validity of the objection, and remarks, generally, that the conduct of professors is not decisive evidence of the truth or value of the faith professed. This remark should not, we think, have been left quite so unqualified. Faith works by love, and truth generates righteousness. Where such is not the result, there must be disturbing causes in operation, which may be pointed out and their effects in some degree estimated. There would be a deservedly strong pre-

sumption against the truth of a religion which failed, under any great variety of circumstances, of ensuring the morality of its professors. Some modification of this sort might have rendered the excellent Sermon before us less liable to cavil. Mr. B. then remarks, more particularly, of zeal, meaning the "excitement and fervency of spirit" commonly so called, that "it is certainly no evidence either of real Christian attainment, or of the truth, or of the value, of religious opinions." After illustrating, severally, these positions, and contrasting such zeal with that which the New Testament enjoins and exemplifies, he proceeds to trace the circumstances which have given some colour to the representations of Unitarianism as "speculative, cold, and inoperative on the affections." The first is "the manner in which they have sometimes been inculcated."

"Our views, then, of Christianity, it is apprehended, have been but too often presented in a manner cold, formal, and didactic; as if they were mere truths in moral philosophy; as if it were enough, to make men Christians, to convince them that it is wise and expedient to become Christians; as if the reasoning head were alone to be consulted, and not the believing heart; as if the affections were not necessary to impart life and vigour to our convictions. In those topics appropriate to the pulpit, and they are far the most important, and of the most frequent occurrence, by which the will is to be influenced as well as the mind instructed; where information is not so necessary as persuasion; where impression is more important than conviction; where the infinite fallacies of self-deceit are to be detected; the moral infirmities of men probed; a stubborn worldliness to be broken; the iron chains of habit to be rent asunder; the palsied conscience to be quickened; where, in a word, light is to be thrown in upon the dark concealments of self-love, and the heart is to be touched and the deeper feelings interested,—mere abstract speculations, however elegant, refined, or just, are frigid, ill-adapted, and unaffecting. We want something which bears more the stamp of reality; something which is less staid and official; something, too, more distinct, more direct, close and plain-spoken; something to assure us that *we* are the persons addressed, *we* the persons interested; something to convince us that we are not listening to a discourse on abstract questions in morals, but to the gospel of Jesus Christ; a gospel enforced by all that a rational

being can hope or fear; a gospel addressed to *us* individually, and which *we* are to receive or reject at our own personal peril.

"There is a manner of writing, too, which is, in itself, unexceptionable, and yet utterly bad as a means of persuasion. A composition may be faultless, saving only that it is without force. It is possible to fill up the time with a sermon which shall have 'proper words in proper places,' which shall exhibit, throughout, a high literary finish, and be illustrated, moreover, with fine and tasteful imagery; but which, after all, will be, so far as respects the legitimate objects of preaching, less affecting than the wild strains of fanaticism, as powerless as the prattle of a child. Great results are sacrificed in a studied attention to details; powerful impression, in a pursuit of the minor graces of diction; the benefit of the many, in an excessive deference to the refined tastes of a few. Any thing almost that has pith and point is better than this sentence-making, this tame and lifeless rhetoric. The great, the noble, the commanding aim of the speaker, should ever be kept in view; and this is not the amusement, not the gratification of his hearers; still less their admiration of himself; but their conviction, their persuasion; it is to stamp deeply and irresistibly on their minds the impress of his own. 'I would rather,' says St. Paul, 'speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.' And how much better, in point of effect, are those words which only play over the surface of the mind, than those in an unknown tongue!" Pp. 11—13.

As was but just, Mr. B. does not quit this part of his subject without shewing that for the adoption of the manner which he so deservedly censures there have been (we earnestly hope there will be no longer, either in England or America) obvious causes which "leave untouched the entire seriousness and engagedness of its advocates." Resuming his main argument, he further accounts for the seeming plausibility of the objection against which it is levelled by the aversion of its professors for parade, show, and ostentation; their not favouring sudden and extravagant emotions of any sort; their estimate of the results of true religion; and their views of the nature of man and the terms of salvation. He concludes by adverting to those peculiarities in our views which are eminently adapted to excite and move the heart,

specifying and dwelling upon, amongst many which are mentioned, the character of God, the intelligibility of our faith, its practical nature, and the progressiveness of Christian attainments, of which last he says, "The course of virtue is ever onward and upward. It may be begun in humiliation, in tears, in confession, in penitence; it leads on through the active and passive virtues of our condition in life; it mounts from one attainment to another; from light to light; from grace to grace; from hope to hope; from strength to strength; and aspires at last to the holiness and happiness of sainted perfection."—P. 27.

It is the excellence of this discourse, and a great excellence it is, that the tone and spirit of the whole composition are in unison with the argument, and constitute in themselves a distinct and cogent refutation of the position against which the author's reasonings are directed.

ART. III.—*Letters to the Jews; particularly addressed to Mr. Levy, of Florida, with a Copy of a Speech, said to have been delivered by him at a Meeting of Christians and Jews, at London, in May, 1828.* By Thomas Thrush, late a Captain in the Royal Navy. Longman and Co. 1829.

THE times in which we live have witnessed the ardent and successful efforts of warriors by profession to promote the arts and diffuse the blessings of peace; and the little work which we are about to notice affords another exemplification of this principle. Mr. Thrush, indeed, has discovered a rare exhibition of the power of conscience in throwing up a commission, no longer deemed by him consistent with the spirit of religion; and for this sacrifice of interest to integrity, every one, whatever be his opinion of the reasons which led to this determination, *ought* to cherish a sentiment of the profoundest respect.

Our readers have, on several occasions, been directed to the sensible and manly defences of important religious truth for which we have been indebted to this gentleman; and we have now to introduce to their notice his last publication, which discovers at once an intimate acquaintance with the contents of Scripture, a just attachment to the fundamental principles of religion, and a benevolent desire to extend the advantages of knowledge, which he himself

enjoys, to a hitherto proscribed class of our fellow-men.

Nothing appears clearer to our minds than this, that if the Jews are to be Christianized, they must be made Christians by the Unitarians. The Trinitarians have erected a barrier between themselves and the Israelites, which the experience of a great number of centuries has proved they cannot, they dare not pass over. We admire the zeal of our Trinitarian brethren in their efforts to lead others to receive what they believe to be the truth. With those whose first impressions are favourable to their own conceptions they can easily succeed; but they cannot succeed with those whose early education is altogether opposed to a reception of their peculiar dogma. The number of Unitarians who have ever become Trinitarian is perfectly insignificant; and this is equally true of Jews and Christians. There is a solemn and impressive power in the oft-repeated language of Holy Scripture concerning the unity of God, which, when once considered as it ought, can scarcely ever afterwards lose its hold upon the mind. Nor do we think that the Jew would make any progress in just conception concerning God, or purity in the mode of worshiping him, who, with the strong declarations of God's spirituality and immensity to be met with in the Scriptures, should accede to the opinion of one of those who replied to our venerable Lindsey,*

"The world, merged in idolatry at the time of his [God's] incarnation, was mercifully indulged with an *object of sense*, to whom, even by the exertion of the same faculties by which they had adopted and adored idols, they could *prefer worship* without the imputation of idolatry."

We know not if the following passage may not seem an important suggestion to those who, satisfied of the general duty, are anxious only as to the means by which they may effect the end of the conversion of Heathen nations:

"Mr. Faber infers, from various prophecies of Isaiah, that the converted Jews are destined, in the unsearchable wisdom of God, to be the finally successful missionaries to the Gentile world; and he assigns this as the cause of the failure of missionary exertions among Pagan nations."†

* Dr. Burgh, quoted by Thrush, p. 5.

† P. 19.

Mr. Thrush has very properly introduced into these Letters to the Jews, a statement of the evidences on which the divine authority of Christianity rests; and separated as they are from all extraneous and contradictory matters, we cannot but suppose that if the author can obtain for his book a perusal by intelligent Jews, it must produce a favourable impression. We ourselves are able to say, that we know of one instance of an Israelite, occupying an important official station in his own nation, who has been induced, at our desire, to peruse the work, and who has risen from it with a feeling of satisfaction, and with an expression of thanks.

The order in which our author has arranged his proofs is the following:—The internal Evidence of Christianity—The character of Jesus an evidence of the truth of his mission—The completion of various prophecies of the Old Testament, an evidence that Jesus was the Messiah—The completion of various prophecies of the New Testament, an evidence that Jesus was the Messiah. In the two following letters (the sixth and seventh), our author proposes an objection, which consists in the non-fulfilment of certain prophecies, which relate to the cessation of war, and the universal cultivation of the spirit of peace. Our author meets the objection, by an expression of his opinion, (p. 64,) that “thinking men of all religious creeds, appear to be getting sick of the miseries of war; and the religion of Christianity which, in early ages, triumphed over the obstacles opposed to it by Pagan institutions, begins again to correct the false notions of military glory that have so long prevailed and excited so baneful an influence over the minds of men in all nations, and in all ranks of society;” by the admission that Christians themselves have apostatized, (p. 76,) and “that even the pure spiritual worship of Jehovah has been greatly impeded by those who profess themselves to be its only advocates.”

The last letter contains the author's thoughts in proof of the position, that the Jews are destined to be the sole finally successful preachers of the religion of the Messiah. We are inclined to rest the probability rather on the reason of the thing, than on the application, possibly somewhat doubtful, of Scripture prophecy. We do not by any means venture to say, that it may not derive evidence even from that source.

That the members of our Establish-

ment are not likely to be the instruments, is forcibly maintained in the following paragraph:

“Of all the efforts made by ecclesiastical establishments to convert Jews and Gentiles, none seem so hopeless as those of the Church of England. That a church with a clergy more learned; with funds greater than any, perhaps greater than all the national churches of Europe; with bequests from pious men in former ages to an unknown amount; with forced contributions from all who dissent from its doctrines, whether believers or unbelievers, thus desecrating its temples; with an army (though not under its command) ready to crush or overawe its adversaries, in one part of the empire;* with schools richly endowed under its direct controul; with two universities more learned and rich than any in the world, forming an integral part of its constitution, and exercising an immense influence over the minds of youth; that a church placed in such highly favourable circumstances, and not able to advance, or even hold its ground at home, should indulge the expectation of extending its empire in distant countries, seems difficult to account for on common principles of action. Of all missionary speculations, that of the church seems to promise the least success.”—P. 83.

We take our leave of this interesting publication, from the perusal of which we have derived various pleasures, by expressing our sincere desire that the *political*, the *moral*, and the *religious* condition of the Jews, may receive from the friends of liberty and truth that attention which they deserve. Their political condition especially, is the subject, too long by far neglected, which ought now to concentrate universal regard. Let all parties, however differing in the interpretation of the Bible, agree in the endeavour to repay to this ancient, injured, and interesting people, some of the benefits which the civilized world has most certainly derived from them. Let us be no longer contented to see our elder brethren, the seed of the Patriarchs, the children of the prophets, the redeemed from Egypt, the possessors of long-lost but essential truth, degraded by odious statutes, destitute of the inalienable rights of citizens in a British land, and deprived of all reasonable chance of reformation; but let our superior light,

* We rejoice unfeignedly that this cannot now be said. REV.

as we justly deem the knowledge of Christ, point out to us the true mode of acting towards them, and the true means of converting them. We have slowly learnt the obvious lesson of treating with affection and courtesy even those who bear with us the Christian name. Let us, by a reasonable and necessary extension of the same principle, learn to cultivate love towards all who worship with us the same God, and unite in celebrating the gift of Divine Revelation. We shall find that truth will not suffer, and that virtue will be an infinite gainer, by this proceeding; and the subsequent experience of mankind may perhaps convince us, that the scoffer at religion will be the more easily conciliated, and the worshiper of many gods more likely to be reformed, by a truly Christian deportment, and by acts of genuine affection—that the faith which worketh by love will be the faith that will be triumphant—that the pure knowledge of the gospel will be widely diffused throughout the body, once animated by humane, charitable, and lovely feelings, till the great end of Christianity be answered in the complete and indissoluble union of the whole family of God.

ART. IV.—*Public Principle essential to the Excellence of Private Character: a Sermon on occasion of the Death of Mr. B. Flower.* By W. J. Fox.

The Providence of God in the Progress of Religious Liberty: a Sermon, preached at Finsbury Unitarian Chapel, Sunday, May 17, on occasion of the Passing of the Catholic Relief Bill, and the Anniversary of the Repeal of the Test and Corporation Acts. By W. J. Fox. R. Hunter. 1829.

ALTHOUGH one of these Sermons owes its origin to private calamity, and the other to an occasion for public rejoicing, there is a close affinity in the topics of which they treat; a circumstance which must be ascribed to the fact that the character of Mr. Flower was, as is well known, so strongly marked by his love of civil and religious liberty, as to render an attempt to develop the bearings of that principle upon moral qualities and social duties the most appropriate tribute which could be paid to his memory. This the author has accordingly done. The subject of the discourse is illustrated in the character of the individual; and public

principle, having been distinguished from dormant conviction, public prejudice, and party spirit, is shewn essential to excellence, as excellence is established by the tests of human nature, social usefulness, personal enjoyment, Christian precept, the spirit of the gospel, pure devotion, and the occupations and enjoyments of a future state.

The other Sermon aims at shewing why, as Christians, we should acknowledge and bless Divine Providence in the progress of religious liberty generally, and especially in the great and glorious events which have recently occurred. "A great principle has thus been solemnly recognized, and extensively adopted, in our legislation. Religious Liberty is now the law of the land. Whatever of exclusion and inequality may remain, is the exception, not the rule. That is accomplished for which, as Englishmen, we have sent petitions to our lawgivers; for which, as Christians, we have offered prayers to our God. It would be wrong for such an event to pass unnoticed. It would be far more wrong to make it an occasion of party triumph, of insult, taunt, or irritation. If we rejoice, it is as children of God and brethren of mankind, who honestly believe that our heavenly Father has thus given us a token of his love, and not us merely, but our brethren in the gospel, of whatever mode of faith; our brethren in country, to the utmost boundaries of this mighty empire; our brethren in the yet more comprehensive bonds of a common nature; for the prosperity and glory of Britain have a prompt and powerful action upon the well-being of humanity." The extent of the blessing is displayed in the fact, that the advance of Religious Liberty is that of a Christian principle, of public right, of national prosperity, of social harmony, of religious candour, theological truth, and the Christian spirit.

We give two extracts from each sermon:

"Public principle is essential to the excellence of private character if we try it by the test of *human nature*. Without it that nature is not properly developed. The instincts and tendencies of our constitution are social. In public good our faculties have their noblest object. When is reason more exalted than when deliberating on man's condition and capacity, contrasting the narrowness of the one with the immensity of the other, and devising the means by which they may become commensurate, and the golden urn of the human soul be filled

with the nectar of felicity? When is imagination more glorious than in remoulding things which are into the lovelier forms which hope and prophecy tell us shall be; melting the elements with fervent heat, and rolling up the heavens like a scroll, to enchant our gaze with the new heavens and the new earth wherein dwelleth righteousness? And when benevolence more godlike, than in rising from the almost merely physical uneasiness of sympathy with visible individual suffering, to the expansive compassion which feels with all that feel (*who is weak and I am not weak?*)—the generous indignation which is insulted wherever there is oppression (*who is offended and I burn not?*)—the devotion to a community which involves the sacrifice of self (*I could wish that myself were accursed from Christ for my brethren*)—and the identification with others which says even of the crown of celestial glory to be bestowed by the Lord, at that day, **NOT TO ME ONLY!** *not to me only, but unto all them also that love his appearing.*

"This is human nature, as shewn in the Apostle Paul. Do not these sentiments or principles enter largely into the excellence of the man? But of this argument we may say, that a greater than Paul is here. Look at Christ, the son of Mary, the friend of Lazarus, the teacher of John; these were his private relations; but would Mary so have gloried in that son, would Lazarus have so confided in that friend, would John have so devotedly loved that master, had he not been one who loved and lived for all mankind; who wept over Jerusalem, and died for the salvation of the world? It was in this addition that he became the perfection of humanity."—Pp. 14—16.

"Christian devotion, even in its most personal and private modification, when it is most exclusively restricted to communion between man's heart and his Maker, assumes the form of a care for others' good, a recognition of their claims to love, forgiveness, active kindness; and is a solemn pledge of benevolence, and renunciation of selfishness, in the sight of God. What is our Lord's direction for individual devotion? Enter into thy closet; shut thy door; pray to thy Father in secret. And how is God invoked in this redoubled and guarded seclusion? The utterance of the holy name with which the prayer commences identifies the worshiper with his brethren of humankind, and in the deepest solitude he still adores **OUR FATHER**. He prays for his own growth in righteousness, by its inclusion in the progress of

the divine kingdom of righteousness; and with the petition for mercy, is indissolubly blended the solemn profession of the exercise of mercy. The man of prayer must then be the man of active benevolence. The throne of grace is insulted by the homage of selfishness, inertness, or indifference."—P. 22.

"The progress of Religious Liberty is the advance of a *Christian principle*."

"The New Testament is no code of mental slavery, no prison of souls, no storehouse of spiritual sceptres and spiritual chains, no patent of lordship for creed-makers or creed-imposers, but the charter of religious freedom, the guarantee of equal discipleship in which all are brethren, and our one Master, Christ; and our one Father, God; wherein apostles disclaim lordship over faith; and churches combine social union with individual liberty, letting every one be fully persuaded in his own mind, and act on his persuasion; and all carnal weapons are abjured and trampled on; and the Almighty and Impartial God 'hath fixed his canon' against persecution in all its degrees, and in all its forms, within the church, and without the church, and to all ages.

"Thus, at least, do we read the New Testament: thus do we understand the very nature of divine revelation itself, which, consisting of supernatural facts to be reasoned upon, implies the free use of his mental faculties by each individual student of the word, unbiassed by man's fear or favour: thus do we expound the preaching of its missionaries, who rested, not faith on authority, but facts on testimony, and doctrines on argument, and praised those who searched the Scriptures: thus do we see the beauty of that bond of union which held converts together by the one simple confession that Jesus was the Christ, each building his opinions on that foundation, and therefore all cemented by a love which slaves of system and bands of bigots, and armies of persecutors, and companies of chartered monopolists, never felt. Thus do we enter into that plan of doctrinal and preceptive instruction which, appealing to our common nature, teaches us to do unto others as we would that they should do unto us; which, appealing to the universal love of God, enjoins on us a like unrestricted benevolence; which, revealing a future judgment, commands us not to judge one another; and which, adverting to the baleful influences of spiritual subjugation, enjoins that we stand fast in the liberty wherewith Christ has made us

free. And this do we love in the conduct of our great Teacher, that he shamed Jewish bigotry by the parable of the good Samaritan, all heretic and idolater as he might be deemed; that he silenced the worldly ambition and selfish contentions of his disciples by placing in the midst a little child to be their model; that he rebuked the erring zeal which would have called down fire from heaven; that he warned the assuming and the violent against oppressing and ill-treating their fellow-servants; and that he established a kingdom, not of this world, which is not meat and drink, not pride, pomp, and power, but righteousness and peace and joy in the Holy Spirit."—Pp. 5—7.

"Religious Liberty is so important because religion itself is inestimable. May these recollections, efforts, feelings, prospects, endear it the more to our hearts, and render more universal its dominion over our lives. Let it grow in us as we anticipate its growth in the earth. May the kingdom of God come within us, as we hope for its coming to all nations. Wishing to see a rich harvest of truth and freedom, peace and charity abroad in the world, may we have of that good seed sown in our hearts and bearing fruit in our lives. Thus may we be preparing to join the free, exalted, and happy community of heaven. Little will it avail us that the kingdoms of this world become the kingdoms of our God and of his Christ, if Christ reign not in our souls. This is our first concern with the gospel, extensive as are the public benefits which flow from its subordinate influences. For it is the fruit of the tree of life, in the paradise of God, which is immortal happiness to the individual, though 'its leaves are for the healing of the nations.'"—P. 18.

ART. V. — *Unitarianism no Feeble and Conceited Heresy; demonstrated in Two Letters to His Grace the Archbishop of Dublin.* By William Hamilton Drummond, D.D. London: Hunter. 1829.

Reason the Handmaid of Religion: a Sermon, preached before the Supporters of the British and Foreign Unitarian Association, at their Annual Meeting, June 10, 1829. By William Hamilton Drummond, D.D. London: Hunter. 1829.

BOTH these publications are calculated to sustain the deservedly high reputation

of their author, and are a valuable addition to the services which he has already rendered to the cause of Free Inquiry and Sacred Truth. They abound in acute and forcible argument, and in fearless and manly sentiment; nor is the candour of the Christian ever forgotten in the ardour of the Controversialist. They bear the stamp, which is so obvious on all Dr. Drummond's productions, of a vigorous and cultivated mind, animated by a fervent love of truth, and an eager desire to excite a similar feeling in others. His efforts are always directed towards engaging his hearers and readers in the pursuit of truth, not in endeavouring to influence them to the reception of his own opinions. He would have them search the Scriptures, not implicitly receive his interpretation. Hence the tendency of his writings would be useful, useful in a very high degree, even though the tenets which he so ably defends should prove erroneous. But who shall prove them so, identified as he has shewn them to be with the plainest and most prominent declarations of the Word of God? It is much easier to call names; to talk of a "feeble and conceited heresy;" and even that, it is to be hoped, will not be ventured upon with quite so much facility after the rebuke so properly bestowed upon Archbishop Magee in the first of these publications. It is one which that doughty polemic must be hardened indeed for it not to produce on him a lasting and salutary impression.

Dr. Drummond's Essay on the Doctrine of the Trinity called forth a pamphlet, of which the title is a sufficient specimen. It is this:

"Unitarianism Unmasked, or the Unitarians' Creed, as set forth in a Pamphlet, recently published by the Rev. William Hamilton Drummond, D.D., proved to be inconsistent with itself, and opposed to Reason, Common Sense, and the plainest Precepts of Scripture; and the Doctor's Belief in the Doctrine of Purgatory, or the Annihilation of the Soul, plainly shewn from his own Language. By Philip Dixon Hardy."—P. 3.

This publication was rescued from the immediate and entire oblivion into which it must otherwise have fallen, by the Archbishop's writing a puff of it, in the form of a letter to the Author, which he was "kindly permitted to publish," and which accordingly was published, and that very diligently and perseveringly, in various Magazines and Newspapers. We insert the epistle with Dr. Drummond's comment on its arrogant description of

Unitarian Christianity, and regret that our limits will not allow us to analyze or extract more largely from the first of the pamphlets before us.

"SIR, December 7, 1827.

"I accept, as a particular compliment, your transmission of your Pamphlet in answer to Dr. Drummond. I have read it through with attention, and do not hesitate to pronounce it as highly creditable both to your head and to your heart.

"Such manly and able exposures of that feeble and conceited heresy, would soon accomplish its extinction. My absence from town (which delayed my perusal of the tract) has been the occasion of my having now to acknowledge the receipt of it, which I beg leave to do with many thanks.

"I have the honour to be, Sir,

"Your obliged Servant,

"W. DUBLIN."—P. 3.

"The same sentence which compliments your friend vilifies Unitarianism, by calling it a 'feeble and conceited heresy.' Had your Lordship received the gift of the Holy Ghost, and could you also impart it, as on certain occasions which you know, it is said to be given and received, I should bow with due humility to your Lordship's decision. But here again, I must dissent and take the negative of your Lordship's proposition. Unitarianism is not feeble and conceited; neither is it a heresy, unless the Apostle Paul were justly charged with such an error, when he said, 'After the way which they call heresy, so worship I the God of my fathers.'

"What idea does your Grace attach to the epithet 'feeble,' as applied to Unitarianism? If you mean to affirm that she wants the insignia of worldly power, that her kingdom is not of this world, that she wields not the truncheon, the sword, nor the mace, that she has no places of emolument or power to bestow on her votaries, nor any thing which your Lordship can 'properly call a church,' though she has some congregations of faithful men, then do I accord with your Grace. In this sense Unitarianism is feeble; in this sense she desires not to be strong.

"If you mean to affirm that she is 'feeble,' because she has no power to decree rites and ceremonies, nor to sentence to everlasting perdition all who do not embrace her creeds; she acknowledges that in this sense she is feeble, and in this sense has no wish to be strong.

"If you mean that in controversy she cannot and dares not use those weapons of polemic warfare which your Lordship wields with such matchless skill, and of which a long catalogue may be collected from your Grace's work on the Atonement, weapons never found in the hands of the honest champion of truth, but in those of the gladiator who combats for victory and spoil, then does she agree with your Lordship that she is feeble, and in this sense has no ambition to be strong.

"But if you mean that she is feeble in support of the truth as revealed in the oracles of inspiration, then must she dissent from your Lordship. She takes her stand on the solid foundation of Scripture, and asks not the aid of Tradition, of General Councils, of the writings of the Fathers, or of Acts of Parliament to hold her up. Supported as she is by Moses and the Prophets, by Christ and his Apostles, she is conscious of a strength never to be exhausted or undermined. In this sense she is too strong for your Lordship, and defies all those arts of controversy in which you are an adept to enfeeble or put her down.

"If you affirm that her reasoning powers are feeble, Dr. Carpenter's answer to your book on the Atonement demonstrates the contrary. She is strong in the truth—and truth is stronger than all things, and finally must prevail. Her disciples have written as ably in defence of revealed religion, as the most orthodox writers: they have combated as valiantly against the ranks of infidelity, and they have shewn as much strength of principle in resisting temptations to desert their cause. In the use of all the legitimate arms of controversy she has proved herself powerful, and evinced a magnanimity totally unknown to every disciple of your Lordship's school. *She dares to be just to her adversaries.*

"Your Lordship's next position is, that Unitarianism is *conceited*. Would that your Grace had specified in what respect you deem this epithet applicable, that we might more clearly ascertain the correctness of your decision. Is it because Unitarians have the audacity to dissent from your Grace, and think that error may perch upon a mitre? Or, because she ventures to lift up her 'still small voice' against the demoniac yells of bigotry and superstition, raised to prevent her from being heard? Or dares, in the midst of a corrupt generation, to rekindle the torch of truth, and invoke men to turn from darkness

to light? If this is to be conceited, then does she glory in having done aught to merit the appellation. But in the just sense of the term, Unitarianism is not conceited. Conceit, my Lord, is the infirmity of little minds, proceeding from an abuse of what Phrenologists term the organ of self-esteem. It attaches itself to men of a subordinate class of understanding, who having been raised to unmerited elevation, have also been flattered into the belief that they should rank with the first—to men of showy, superficial attainments, who can make a dexterous use of their ‘index learning;’ to flippant-tongued disputers, and ‘loquacious sciolists.’ It jumps and flutters in verbose declamation, and cornuscates in firebrand antithesis.

“Perhaps your Lordship thinks Unitarians conceited of their learning. Were it so, they would have as much reason as most of their neighbours. But your Grace accuses them of want of learning. Will you admit that they are possessed of any virtue whatever, either intellectual or moral? Were they less learned than others, it would be more their misfortune than their fault; for the lives of many of them have been spent in retirement and study, not in the purlieus of courts and castles, nor in obtruding into the presence of Majesty, with the wicked ‘conceit,’ that they could thwart the counsels of wisdom, or cause the hand which was raised to rend asunder the fetters of their country, to rivet them more fast. They have been excluded by a narrow-minded policy from the great literary corporations of England and Ireland. But let them not complain: they have, in consequence, been more free from systems of scholastic divinity, and the noxious influence of soul-enslaving creeds. They have dared to think for themselves as instructed by the Word of God, and directed by their own enlightened reason. Nor are they so destitute of learning as your Grace would lead your readers to suppose. They can boast of giants in erudition, beside whom your Lordship would appear as one of that ‘small infantry warred on by cranes,’ beside Hercules or Samson.”—Pp. 5—7.

The subject of the Sermon delivered at the Anniversary of the Unitarian Association is a very appropriate one; and it is discussed with great ability, caution, and earnestness. The province of reason in matters of religion is a topic not devoid of difficulty in itself, and on which we can scarcely avoid misrepresentation from those who are ever on

the watch for our halting. There is, however, nothing in this discourse which can be at all construed to compromise the right of private judgment on the one hand, or detract from the authority of revelation on the other. Both are upheld; and it is ably shewn how harmoniously they unite, and how well they support each other, Scripture sanctioning and demanding the exercise of Reason, and Reason illustrating the perfection of Scripture by its right interpretation. Among many excellences, we may particularly remark the felicity with which the preacher has exposed the manifold absurdities, both theoretical and practical, in which the enemies of the use of Reason cannot avoid entangling themselves. How true is the following description, and what a “pity ’tis, ’tis true”!

“Were it on a subject less serious than religion, it would afford no small entertainment to see the efforts of theologians and polemics to write or to speak down reason; struggling, as it would often seem, against the innate convictions of their own minds; viciously arguing against the use of argument, and labouring to support by clamour and dogmatism a mass of doctrinal corruptions which totters under its own weight. It would be amusing to witness their subterfuges to escape from the shafts of common sense, and the horns of their own dilemmas; their noise and their smoke; their enigmas and their sophistry; their clouds of words and rotatory evolutions, continually spinning round the same circle, and never advancing a step nearer to the proof. In other subjects, if a man utters contradictions, combats the evidence of the senses, or the axioms of science, he exposes himself to ridicule and loses all the respect which might have been paid to his opinions. But such vagaries excite no kind of surprise in theology. This is a field in which no one can betray too adventurous a spirit of knight-errantry. Not only are the grossest inconsistencies attempted to be reconciled, but whole volumes are written, with such ingenuity that we cannot help lamenting that their authors were not more usefully employed, to overthrow some of the plainest truths of Scripture, or to establish the most bare-faced contradictions; for instance, that there is no merit or virtue in good works, though they are so frequently enjoined by Christ and his apostles; that there is nothing damnatory in creeds which affirm as plainly as language can speak that there is no salva-

tion for those who do not embrace them; and, to complete the climax, that three are one, and one is three!"—Pp. 26, 27.

Independently of its intrinsic merits, we cherish this Sermon as a memorial of Dr. Drummond's visit to England, a visit which we trust has been pleasurable to himself, as assuredly it has been highly gratifying to the friends of the Unitarian

Association. May it be the commencement of a more frequent intercourse and of a closer union than has yet subsisted between the votaries of Religious Liberty and Truth in England and Ireland! Catholic Emancipation is said to have abolished the Irish Channel: let it be abolished for us also, that we may frequently pass and repass for mutual encouragement and enjoyment.

MISCELLANEOUS CORRESPONDENCE.

Experiment in Monmouthshire for Bettering the Condition of the Poor.

To the Editor.

SIR,

I AM sorry that even now, after so long an interval has elapsed since my last communication, I cannot enter so fully into the principles and practical efficiency of the experiment for bettering the condition of the poor (some particulars of which you have already laid before your readers) as I intended. Some effects of the lamentable change for the worse in the state of the mining and manufacturing districts, which has taken place within the last three months, the unchecked progress of which threatens the most serious consequences, have occupied locally so much of my time and attention as a magistrate, and sometimes most painfully, that my opportunities for indulging in more favourite pursuits have been materially abridged. This very state of things, however, melancholy as it is, furnishes daily proofs of what vital importance it is to the happiness and prosperity of a country, that governments should be invariably administered on the principle of a regard to the good of the *whole*, rather than for the nearly exclusive benefit of the *few*. Notwithstanding my present communication must necessarily be brief, yet, knowing as I do, from private and personal information, that many of your readers have been interested by my former details, I cannot refrain from advertising, without more delay, to the progress made by the society for free inquiry, and for the acquisition of useful knowledge, established in Blackwood village, which I have before mentioned. It is now more than six months old, and has adjourned its meetings for the summer, the next meeting being to be held on the

last Wednesday in September. It has upwards of sixty members, and its sittings have been attended generally by from thirty to fifty visitors; several times, when particularly interesting subjects have been discussed, by from fifty to a hundred and fifty persons. Its discussions and meetings have been conducted invariably with due regard to regularity, decency of conduct and speech, as well as to the great objects of the institution; and, as I should have endeavoured to explain, if I had had the opportunity of so doing, at the late meeting of the Western Unitarian Society, may, under good management, be made a powerful instrument, *perhaps more so than any other*, of imparting correct notions on all subjects, even those of the highest importance. That your readers may form some judgment of the matter from the mention of the subjects taken into consideration, I subjoin the following list, merely premising that on the 3d December last, at the general request of the members, I delivered to them an opening extempore address, which has been since published at their request, and for their use.

"The Evidences of Revealed Religion" (occupied two nights). "The History of the Reformation, with an Account of some of the early Reformers." "The Laws of Nature." "The supposed Deity of Jesus Christ" (two nights). "The Internal Evidences of Religion." "Doctrine of Original Sin" (two nights). "Catholic Emancipation." "Whether it is proper Illiterate Persons should Preach the Gospel?" "Inquiry into the Nature and Truth of some vulgarly supposed Supernatural Appearances in the Neighbourhood." "Catholic Emancipation" (in the Welsh language). "Whether Men are endowed with Faculties superior to those of Women?" (two nights). "Whether the Improve-

ment of the next Century will be commensurate with that of the present?" "Whether the Science of Physiognomy is sanctioned by Facts?" "On Ocular and Mental Illusions, and on the Effects of the Imagination." Besides these, which are the whole of the subjects announced, evenings have been occasionally occupied with select readings from books, such as the Life and Writings of Dr. Franklin, &c.; and a course of Lectures, on the First Principles of Mechanics, has been delivered, illustrated by the exhibition of a complete set of working models of all the mechanical powers.

JOHN H. MOGGRIDGE.

Woodfield, July 14, 1829.

*On the Proem of St. John's Gospel,
in Reply to T. F. B.*

To the Editor.

SIR,

MORE than two months have now elapsed since I perused a letter with the signature of T. F. B., occasioned by an attempt of mine to explain the introductory verses of St. John's Gospel. During a part of this interval, I can say that I waited in respectful patience for the thoughts of that gentleman who at first invited me, in the number for November last, to present a statement of my interpretation in a definite form; and I am, even now, not without hopes that your readers will, ere long, be instructed by his suggestions, believing that he is accustomed to form clear conceptions of the subjects to which he turns his mind, and that he has the happy art of writing upon them with perspicuity.

Your three correspondents, Sir, are alike agreed, that the proem of St. John's Gospel neither teaches the hypothesis of three persons in one God, nor the actual deity of the second of those persons. Your correspondent T. F. B., whose communication has led to these remarks, farther agrees with myself in this, that the Evangelist, by his term *ὁ Λόγος*, the Word, does not denote what we mean by a person. There appears to both of us an entire absence of all direct evidence to shew that John is speaking of a personal agent. We differ, however, on other points, which I proceed to specify.

1. I reject T. F. B.'s interpretation of *ὁ Λόγος*, the Word, in the sense of "wisdom and power," because I cannot find an instance of this usage of the term in the Bible, nor has your correspondent produced one instance. When he does

I will carefully examine it, and think I shall have no difficulty in shewing that it will not suit his purpose. I am confirmed in the sense which I have attached to it, viz. the word of truth, by the Apostle's own usage at the commencement of his first epistle, and by the concession of your correspondent, that my remarks on that portion "appear to him just as well as perspicuous." No other proof is wanting of your correspondent's candour; but to me it appears that satisfaction with the sense attributed to the commencement of St. John's Epistle, might reasonably have led to more attention to the same sense proposed to be applied to the language of the same writer, written not improbably about the same time. I am sure that your correspondent will agree with me in this, that a sounder principle of interpretation cannot be devised, than to make an author, as far as possible, his own interpreter. This I consider as a very strong point in my favour.

2. I take leave to correct the statement of your correspondent, that I lay any claim to originality of interpretation, so far at least as the principal words are concerned. Perhaps T. F. B. was not aware that two very able writers, one of them eminently so, I mean the learned and benevolent Dr. Jebb, in whose works are, I think, found some of the clearest and justest principles of theology,* have given the sanction of their authority to the same sense of the principal term. With the great authority of Dr. Jebb in my favour, I am by no means disconcerted by the epithets "*poor, frigid, and almost insignificant*," applied to the sense which I assign to St. John's language, for they must be equally applicable to the paraphrase which Dr. Jebb has given.†

3. I do not regard the idea which I have advanced respecting *Θεός* without the article, in the third clause of the first verse, as an essential part of my interpretation. The difficulty cannot be greater on my side than on that of T. F. B. Both of us suppose that the term *Θεός*, God, is applied to what is impersonal, and therefore it cannot receive the usual signification. I had said that "I do not conjecture any other reading here, but suppose *Θεός* to be here used adjectively," that is, like an adjective; the charge, therefore, of "*conjectural criticism*" is

* The other is the author of a volume of Lady Meyer's Lectures, Dr. Benjamin Dawson.

† Works, Vol. I. p. 126.

perfectly inappropriate. Your correspondent, too, must have been suffering under an extraordinary lapse of memory when he attributed to *Crellius* the blame of my interpretation; and wrote, "Crellius took the pains to write a very thick and a very useless volume, to shew that Θεός was the right reading." That is not the reading which Crellius took such unnecessary pains to establish, but Θεε, a reading, however, which the clear-judging and impartial Griesbach did not disdain to notice in his margin. With much respect, however, for the critical acumen of Crellius, I cannot but think those pains unnecessary which might have been superseded by an allowable latitude of interpretation of the reading found in all the Greek copies of St. John's Gospel which have come down to us, with the exception of one uncial MS., written in the eighth or ninth century, which prefixes the article to Θεός in the last clause, judging that necessary to strengthen the argument which Trinitarians would derive from the passage. I cannot but think those pains unnecessary, because in no other sense than an adjective sense can a word which usually denotes a person be applied to that which is not a person, and because such usage is an undoubted law of the Hebrew language, which influences every page of the Greek of the New Testament. See Schrader's Syntax, § 16. In the well-known and useful work of Glassius, de Philologiâ Sacrà, the seventh canon of nouns is thus expressed: Sæpius abstractum pro concreto, seu substantivum pro adjectivo cum insigni emphasi et energiâ ponitur. The following are among the examples which Glassius gives of the application of this rule. Gen. xlv. 34; 1 Sam. xxv. 6; Psa. v. 10, xxxv. 6; Luke xvi. 15; βδελυγμα, h. e. βδελυγον, abominable. 2 Cor. v. 21: God hath made him who knew no sin, to become sin, ἁμαρτιαν, that we may become the righteousness, &c., δικαιοσυνη. Eph. v. 8: Ye were once darkness, σκοτος, but are now light, φως, in the Lord.

4. I cannot agree in the principle of interpretation which T. F. B. seems to lay down, that we are to attach "imposing dignity" to the words of St. John; because I believe that simplicity of expression, as well as of sentiment, is the characteristic of the evangelists. St. John, in recording our Lord's discourses, particularly those contained in the third and sixth chapters of his Gospel, is certainly led to record many enigmatical expressions; but the circum-

stances in which those discourses were delivered will go far to explain the phraseology used on those occasions: whereas the style of St. John himself is as simple as that of any of the evangelists, of which his epistles may be regarded as evidences. The doctrine of the last paragraph but one in your correspondent's letter did, I own, appear to me as a surprising departure from the prevailing sentiments of the Monthly Repository. I complain not by any means that it has found a place there, because the freest interchange of theological sentiments is both desirable and useful; but, in my apprehension, Unitarians would retrograde from that point which they have so advantageously held, and obscure the light which has been kindled by the eminent theologians who have laboured among them, if they, too, become enamoured of the epithets "mysterious" and "incomprehensible;" and if they regard this incomprehensibility as "enhancing both the probability and interest" of a scriptural interpretation. "An interpretation of John which divests him of all mysticism, has, from that very circumstance, a presumption against it; and one which strips the highest doctrines of holy writ of all obscurity and sublimity, so far deprives religion of its interest and its power." For myself, I can say, that I have not so learned Christ. The reasonableness of religion is with me one of its grandest recommendations. The aphorism of Dr. James Foster conveys an eternal truth, "Where mystery begins, religion ends." And who can shut his eyes to the fact, that some of the wisest and best Christians who have ever lived, have been most attached to rational interpretation and the simplicity of Christian doctrine? The words of the great Sir Isaac Newton are so appropriate to the present occasion, that I cannot avoid transcribing them here. Having shewn from an examination of the chapter in which, according to the received text, the three heavenly witnesses are found, that the insertion of them "interrupts and spoils the connexion;" this great master of reasoning continues, "Let them make good sense of it who are able. For my part I can make none. If it be said that we are not to determine what is Scripture, and what not, by our private judgments, I confess it in places not controverted; but in disputable places I love to take up with what I can best understand. It is the temper of the hot and superstitious part of mankind in matters of religion, ever to be fond of mysteries, and for that

reason to like best what they understand the least. Such men may use the Apostle John as they please; but I have that honour for him as to believe that he wrote good sense; and, therefore, take that sense to be his which is the best; especially since I am defended in it by so great authority."* That authority, in the present instance, I conceive to be St. John's own language in the opening of his first epistle; the fact that no other sense attributed to *ὁ Λόγος*, the Word, is confirmed by other clear instances of scriptural usage, whereas that proposed by Dr. Jebb is the current sense, and the undoubted meaning in hundreds of examples; and, though last not least, the consideration that the sense of this passage, as he has given it, harmonizes completely with the phraseology and doctrine of the New Testament, and places no stumbling-block in the way of faith, but by "rendering religion more rational, renders it more credible."†

REVIEWER OF UPHAM.

Protest against the Marriage Service.

To the Editor.

SIR,

BEING told by several friends, on whose ingenuous candour, I trust, I may rely, that the documents incorporated in and accompanying this letter would be gratifying to many of your readers, I transcribe them; and, begging a little space for preface and remark, leave the whole to be disposed of as you may think proper.

I am aware that there are those, among the liberal and enlightened of your readers, who, fully sensible of the evil complained of, yet would refrain from publicly protesting against it from a feeling of delicacy towards those ministers of the establishment who might be called upon to officiate in the marriage service. There are also others who, from the improvement they see taking place in public opinion, as well as from intimations lately given by ministers of state, expect, as well as hope, for a very favourable alteration in the laws relative to marriage, in the ensuing session of Parliament. But I may be allowed to

question whether the most sanguine have any *well-founded* expectation that such an alteration will really be effected as would afford adequate relief, either to Christians who reject *ALL legislative interference* in whatever relates to religion, or to virtuous and consistent unbelievers. For always considering marriage a *civil contract*, and, like every contract, strictly binding on the parties, I really cannot view such union as necessarily connected with the Christian or any other religious system. The Deist or the Atheist have assuredly an equal claim with the religious man to its enjoyment; and there is not a shadow of right to deprive him of the smallest particle of social pleasure. Enough *THEY* lose who possess not the privileges of Christian hopes and motives, without the infliction of any further evil.

Well satisfied and firmly fixed in these principles, we could not but feel an aversion to shew, what might be construed, a willing acquiescence in the established matrimonial service. Still we were most desirous not to offend by an abrupt or indecorous exhibition of our scruples. I therefore waited upon the clergyman expected to officiate, (Mr. Turner being in London,) at his house, to state our objections; and, at the same time, to intimate that we should, when at the altar, deliver to him a written declaration and protest against the statute which prescribes the marriage ceremony. That gentleman received me with much politeness, and, during the interview, kindly said that he perceived and felt our difficulties; candidly observing that *he* had no choice—*his* course was marked out, and he must fulfil his duty.

It would appear, however, from common practice, whatever course may be marked out in the rubrick, that "*it is optional with the clergy to use or to omit a part of the ceremony.*" And I find, by his speech in the House of Lords, in a debate on the Unitarian Marriage Bill, (as reported in the Times newspaper,) the Bishop of Worcester emphatically laying down the same doctrine,—"*FOR,*" said his Lordship, "*DOES NOT EVERY BODY KNOW THAT IN LARGE AND POPULOUS PARISHES THE MARRIAGE SERVICE IS NOW CONSIDERABLY ABRIDGED?*" And I would boldly ask, is there ever a marriage celebrated in which the whole of the service, *as it stands* in the "*Liturgy of the Established Church,*" is read?

Is it then to be supposed that *omissions of a considerable part of the service* are made for *convenience*, and that similar omissions are *NOT* to be made

* Letters to Le Clerc.

† See Dr. Paley's *Dedication of his Moral Philosophy to Bishop Law*. I respectfully submit the paragraph from which I have quoted to the attention of T. F. B.

for the sake of *conscience*? Be it, however, understood that the following is a protest against the *Marriage Act*, and the *Marriage Service as it stands* in the "Book of Common Prayer."

PROTEST,

Presented in the Church to the Minister who officiated.

Marriage being an evident and incontrovertible natural right, it becomes a first duty of the Legislature of every civilized state to afford and provide for this all-important contract a simple and appropriate civil sanction.

The undersigned, feeling for others as for themselves, deeply regret that the sanction provided by the Legislature of their country is not of that character, but, on the contrary, is most incongruous and very seriously objectionable.

From arbitrary custom, if not by positive legislative enactment, Marriage in England, except in the case of Jews and Quakers, can be celebrated only under the auspices of the National Established Church. This, to the undersigned in their present circumstances, at once renders it an incumbent duty (having learned religious and moral obligation from the New Covenant which Jesus the Christ came to promulgate) to aver and declare, that, however estimated by others, they sincerely and conscientiously consider the Church Establishment, as indeed its appellation imports, a merely civil institution, and its ministers civil officers. And they are most desirous it should be clearly understood, that the ceremony to which they now conform is an inherent civil rite.

But, although they consider and regard the ceremony and form of marriage in the Church of England as inherently a civil rite sanctioned by an English Parliament, yet they cannot but sincerely lament its manifest want of simplicity, its palpable indelicacy, and, what in their matured opinion is of far greater moment, its peremptorily requiring them to witness and to appear to unite in the prescribed adoration and worship of a plurality of Gods, each of whom is separately invoked; whilst "to us there is but ONE God, even the Father, of whom are all things."

Therefore, situated as they now are, and with their views of Christian duty, the undersigned feel themselves imperatively called upon to protest solemnly against the statute of the 26th of George II., commonly called Lord Hardwicke's Marriage Act:

1st. Because (in their opinion by an

authority assumed and totally unwarrantable, no earthly power being competent to confer such authority) it prescribes and establishes a rite or ceremony which is not only unauthorized by, but utterly inconsistent with, that religious and moral code of which Jesus Christ was the divinely-appointed promulgator:

2ndly. Because, although the ceremony it prescribes is an acknowledged and recognized civil rite, its form is as repulsively indelicate as it is gratuitously oppressive: and,

3rdly. Because its repeal, and the enactment and substitution of another statute, equally efficient and at the same time perfectly unobjectionable, could not be attended with the smallest inconvenience.

Signed, WILLIAM ALEXANDER,
ELIZABETH MOY.

In the evening I sent a copy of the above inclosed in a letter to the Rev. Richard Turner, the venerable and justly respected perpetual curate of the parish of Great Yarmouth.

The same post also conveyed a letter inclosing another copy to their aged, most amiable, and truly venerable diocesan, the Bishop of Norwich.

I endeavoured to couch my letters in respectful terms, yet so as plainly to intimate that, if my complaint should appear to be well-founded, it was the enviable privilege of those who possessed the power to propose a remedy for an acknowledged great evil. And I confess it is my ardent wish, by all proper means, to endeavour to draw the attention of *influential* men, NOT to ourselves, for that we would gladly have avoided, but to a serious public grievance.

The post, the next day, brought the following letter from the good Bishop:

"SIR,

"Your remarks upon the 'form of solemnization of matrimony' in the Liturgy of the Established Church, appear to me very satisfactory; and I would gladly undertake to give my reasons for thinking so, in the House of Lords, did not the infirmities of age remind me, in a manner not to be mistaken, that I am near the end of my journey to that country where 'they neither marry nor are given in marriage.'

"I am, Sir, Yours, &c., &c.,

"HENRY NORWICH.

"Norwich, June the 8th, 1829.

"Mr. William Alexander, Great-Yarmouth."

Here, as on all other occasions when called for, is seen his Lordship's steady, firm and fearless attachment to the holy cause of Christian liberty. And this letter itself would, perhaps, have fully justified my making it public; but I am more satisfied in having the venerable Prelate's special and unqualified permission to do so.

Believe me, Mr. Editor, always yours, faithfully,

W. A.

N. B. On returning to Yarmouth, after a fortnight's absence, earnestly desirous of not using an unwarrantable or in any respect offensive liberty, I asked the Bishop's permission to publish his answer, should it be thought advisable to make the Protest public. The following is a copy of his Lordship's *reply* to my application:

"DEAR SIR,

"In the course of almost every day I write so many letters upon different occasions, that it is not in my power to recollect exactly what I may have said to any particular correspondent; but, sure I am, that my attachment to the cause of religious, as well as of civil liberty, is so well grounded, that I am under no apprehension of being censured by liberal and candid men for my zeal in so good a cause; you may, therefore, do what you please with respect to the publication of the letter you mention, or of this.

"Yours, &c., sincerely,

"W. NORWICH.

"Norwich, June the 24th, 1829.

"Mr. William Alexander, Yarmouth, Norfolk."

OBITUARY.

MRS. EACHUS.

1829. May 2, at *Saffron Walden, Essex*, in the 47th year of her age, Mrs. EACHUS, youngest daughter of the late Mr. Eedes, of the same town. To all who enjoyed the pleasure of her acquaintance, she was endeared by the fidelity and affection of her heart, the meekness and gentleness of her temper, her steadfast zeal for the cause of Divine truth, however unpopular, her earnest wish and constant aim to diffuse happiness through the sphere in which she moved, and the indefatigable practice of personal, domestic, and social virtue. During the whole of her lingering and severe illness, she retained unshaken confidence in God, and patiently acquiesced in the will of his righteous but unsearchable providence; and as her life was piety, her end was peace. Her religious sentiments were in accordance with those of the Old General Baptists; and by the congregation of which she was an active and useful member, and which she animated to every good work, her name will be honoured whilst the current of life flows; nor will her children and her relatives, as long as they keep in view the lustre of her example, ever want a motive to seek the noblest heights of moral improvement and Christian perfection.

Having witnessed many scenes of dis-

tress, and drunk deeply of sorrow's bitter cup, she regarded this world merely as a school of discipline, in which mortals are to be trained and fitted for another and better state of existence. She derived much comfort, under every trial, from the promises of the gospel, and felt, on the bed of death, the efficacy of a well-grounded hope; looking forward with joy unspeakable to the happy period when there shall be no more death, neither sorrow, crying, nor any more pain—when the storms of time shall cease, the clouds and darkness which encompass the throne of Supreme Majesty disperse, the dawn of an eternal day appear, and all creatures and all things be light and life in the Lord.

JAMES CROSS, ESQ.

May 2, at *Exeter*, JAMES CROSS, Esq., who through a lengthened life sustained a consistent character for uprightness and integrity of conduct and inflexibility of principle. He was a faithful friend and a liberal benefactor to those institutions which tended to cherish the growth of civil and religious liberty. As he was firmly persuaded that Unitarianism was the doctrine of the gospel, he was always prepared to avow and to maintain his opinion; and few, whose time was not especially devoted to the

study of theology, were so competent to defend that which, after careful examination and disinterested conviction, he had received as religious truth.

Exeter, June 18th, 1829.

MR. GEORGE ELLIS.

June 8th, aged twenty-four years, Mr. GEORGE ELLIS, youngest son of Mr. James Ellis, of *Swineshead*, in *Lincolnshire*. For eight months he suffered much from a disease of the lungs, which terminated in his death, and he bore his sufferings with exemplary patience and resignation to the will of God, his heavenly Father; who, in his goodness, released him from his affliction, when no longer capable of enjoying life, by permitting him to breathe his last in a calm sleep. Though so early cut off, he lived long enough to shew that he possessed considerable talents, which he directed to useful purposes, and was anxious to employ for the good of those around him. During his illness, he was truly contrite for the failings and errors of his short life, and while his hope and confidence rested on the mercy and grace of the one God, the Father of all, through the one Mediator between God and men, the man Christ Jesus, he highly praised and recommended a life of piety, virtue, and goodness. His integrity, benevolence, and mild disposition, made him beloved by all who knew him. While his relatives and friends mourn the early removal of one so dear to them, and of so much promise, they cherish and rejoice in the hope which the gospel gives of meeting him again in the happy immortal state, when pain and sorrow and death shall be no more: and it is their wish to improve the mournful event by diligently cultivating every Christian principle and disposition, by increasing their zeal in the cause of true religion, by abounding in the fruits of righteousness, and by cherishing the love of good men, who are the ornaments of human nature and the excellent of the earth; that they may enjoy solid peace here, and be prepared for a happy reunion with the pious dead hereafter.

J. S. ELLIS.

WILLIAM TALLEDEPH PROCTER.

June 23, at *Prescot*, in his 19th year, WILLIAM TALLEDEPH, eldest son of the late Rev. W. T. PROCTER. He was distinguished by the amiableness of his disposition and the propriety of his conduct: and his demeanour during a very long illness presented a beautiful pattern of the Christian temper.

MRS. BRENT.

June 25, at her house in *Broomfield Place, Deptford*, in the 86th year of her age, Mrs. BRENT, widow of John Brent, Esq., of Blackheath, and daughter of the late Rev. John Sturch, who was more than forty-two years the much-respected minister of the General Baptist congregation at Newport, in the Isle of Wight. Of Mrs. Brent it may be truly said, that her whole life was directed by those cheering views of the Divine benevolence, and those invaluable principles of conduct, which in early youth, under the guidance of pious parents, she had derived from the study of the Scriptures, and especially those of the New Testament, and which she cherished, with increasing satisfaction and delight, to the latest period. Her earnest desire was, not only to be "harmless and blameless," but also, to the utmost extent of her ability and opportunity, to "do good unto all." Her cheerful and active disposition, and her temperate habits, were, no doubt, favourable to the preservation of her health, and to her continuing so long to enjoy the society of her friends. Her decline was gradual, and she had been for some time aware that the time of her departure was at hand; but her mind was not at all disturbed by this expectation; and only one day before her death, in conversation with the writer of this notice, she expressed, with the utmost calmness and composure, her perfect reliance on the goodness of God, and on his gracious revelation by Jesus Christ.

MRS. ASTLEY.

June 27th, at *Chesterfield*, in the 84th year of her age, Mrs. ASTLEY, relict of the late Rev. Thomas Astley, Unitarian minister there.

The warm interest which she took in the welfare of all connected with her—the conscientious zeal with which she discharged the duties of her station in life, not limiting her benevolent exertions to a compliance with the expectations which others might be supposed to form, but considering her obligations undischarged as long as the opportunity of further usefulness appeared within her reach—and the good sense and correct feeling which marked the expression of her sentiments, rendered her the worthy associate of her revered and much-lamented husband, and will long preserve her remembrance in the hearts of her numerous surviving friends.

MR. GILBERT MACE.

June 30, aged 22, GILBERT, the son of John MACE, Esq., of Tenterden, Kent, of a decline, after passing with exemplary patience and fortitude the general course of that almost invariably fatal disease.

It is so habitually the practice, in cases of this nature, to dwell upon the amiable qualities, the cultivated talents, and in all respects exemplary character of young persons thus early called out of this their earthly being, that it is generally imputed to the partiality of friendship or the fond attachment and affection of those to whose tenderest feelings the ties of nature and relationship are making their strong appeal.

Our young friend was, indeed, endeared by the above circumstances to all who had the pleasure of his acquaintance.

But possibly obituary notices would be more useful by a serious call upon the young in general to fill up worthily and well this early period of their existence, as their best preparation for future usefulness, should life be continued, or their most acceptable sacrifice to heaven,

should their days be shortened by that Being to whom belong the issues of life and death.

With the most encouraging prospects of future respectability and eminence in the station they may have been designed to hold in society, the loss of young persons, even in these circumstances, appears to be little felt by the world. Instances of early mortality are repeated, and we fear, as repeatedly, in many instances, forgotten. It is, however, our duty to endeavour to give increasing efficacy, and a still more impressive power, to the voice of Providence, or to these wise and highly instructive decrees of heaven.

For this purpose the above instance of early mortality is added to your obituary list; and may that all-perfect Being who pervades all nature, and has access to the inmost recesses of the human heart, give to the above affecting circumstances the corresponding awakening, and, at the same time, highly beneficent effects.

L. HOLDEN.

Tenterden, July 14, 1829.

INTELLIGENCE.

Manchester College, York.

THE Forty-third Annual Meeting of the Trustees of this Institution was held in Cross-Street Chapel Rooms, Manchester, on the 19th of March, and, by adjournment, on the 9th of April last; John Touchet, Esq., in the Chair. At this meeting, after passing votes of thanks to the several officers of the College for their valuable services during the past year, the following gentlemen were elected for the ensuing year: viz. Daniel Gaskell, Esq., of Lupset, *President*; Peter Martineau, Esq., of St. Albans; Abraham Crompton, Esq., of Lune Villa; Robert Philips, Esq., of the Park; Thomas Walker, Esq., of Killingbeck; the Rev. J. Kentish, of the Woodlands; and the Rev. Thomas Belsham, of London, *Vice-Presidents*; George William Wood, Esq., of Platt, near Manchester, *Treasurer*; Thomas Robinson, Esq., of Manchester, *Chairman of the Committee*; S. D. Darbshire, Esq., and the Rev. J. J. Tayler, of Manchester, *Secretaries*; Mr. Francis Darbshire, *Assistant Secretary*; and Samuel Kay, Esq., and Ed-

mund Grundy, Esq., *Auditors*. The office of Visitor continues to be filled by the Rev. William Turner, of Newcastle-upon-Tyne; the offices of Public Examiners, by the Rev. John Gooch Roberts, of Manchester, and the Rev. Joseph Hutton, LL.D., of Leeds. The Committee of the last year were re-elected, with the exception of Mr. Alcock, Mr. Alcock, and Mr. Bentley, who are succeeded by Edmund Grundy, Esq., Isaac Harrop, Esq., and Hugo Worthington, Esq. Robert Heywood, Esq., of Bolton, has succeeded Mr. Robert Kay as Deputy Treasurer of that place.

The accounts of the Treasurer for the year ending September 29th last, were laid before the meeting, duly audited by Mr. Samuel Kay and Mr. Richard Collins.

The Trustees are happy in being able to communicate to the friends of the College a satisfactory account of its funds and discipline. A considerable number of valuable legacies have been bequeathed to the Institution in the course of the past year; and although, during the same period, the number of

subscribers has, from various causes, in some degree declined, the congregational collections have somewhat exceeded the usual average.

These circumstances indicate an undiminished interest in the welfare and support of an Institution, which now, for nearly half a century, has been the chief source from which the churches of our denomination of Dissenters have been supplied with ministers, and till lately has enjoyed, almost alone in this country, the honourable distinction of conferring the benefits of an academic education, unaccompanied by any subscription to articles of faith. Whilst the Trustees unfeignedly rejoice that a more liberal spirit has been awakened, and express their best wishes for the complete success of every institution for the diffusion of education, which it may call forth, they feel some pride in recollecting, that the same principles which are now beginning to be recognized as just throughout the kingdom, have been adopted in MANCHESTER COLLEGE from the date of its foundation, and made the basis of all its arrangements; and they venture to hope, that its claim to support for a uniform and consistent adherence to these principles will not be forgotten at the time when the general admission of them bears a decisive testimony to the propriety of the course which it has pursued.

With the limited funds which the College can command, a considerable share of the remuneration of the Tutors must arise from Lay Students; and the Trustees regret to state that the number of these has materially decreased, and is, at the present time, much less than might justly be expected from the high reputation and acknowledged ability of the Tutors, and from the vigorous and efficient system of discipline which has been introduced into the College. They look to the friends of the Institution to supply the deficiency; and on behalf of their appeal, they think it may, without arrogance, be affirmed, that in no other institution will a more complete and accurate course of instruction, in the most important departments of literature and science, be afforded at the same expense, combined with a more vigilant system of domestic discipline, and ampler provision for the comfort and improvement of the young men who are placed under its superintendence.

The number of Students at the commencement of the last Session was twenty-five; viz. seven Lay Students and eighteen Divinity Students. Of the lat-

ter, sixteen were on full exhibitions, and two on exhibitions from the Hackney Education Fund. Five of the Divinity Students completed their course, three of whom have since settled: Mr. Gaskell as co-pastor, with the Rev. J. G. Robberds, of Manchester; Mr. H. Squire, at Wareham; and Mr. Higginson, at Hull. Mr. Rankin and Mr. Philipps are still disengaged.

The number of Divinity Students this Session is fifteen; viz. Mr. S. Bache, Mr. Charles D. Hort, and Mr. James K. Esdaile, in their fifth year; Mr. Henry Wreford and Mr. H. Hawkes, in their fourth year; Mr. H. Piper, Mr. R. M. Taylor, and Mr. G. Heaviside, in their third; Mr. Mortimer Maurice and Mr. Thomas Baker, in their second year; Mr. J. R. Commins, son of Mr. J. Commins, of Tavistock; Mr. J. Johns, nephew of the Rev. W. Johns, of Manchester; Mr. J. Colston, son of Mr. Colston, of Leicester; and Mr. Classon Porter, son of the Rev. Mr. Porter, Secretary to the Synod of Ulster, in their first year; and Mr. Patrick Corcoran, of Dublin, who has been admitted as a Special Student for the Theological Course.

Reports of the College, for the year ending 29th of September, 1828, may be had on application to the Secretaries, or any of the Deputy Treasurers.

S. D. DARBISHIRE, } Secretaries.
J. J. TAYLER, }

Manchester, June 23, 1829.

DINNER OF THE FRIENDS OF MANCHESTER COLLEGE, YORK.—A party of about forty gentlemen of the first respectability, dined together, on Thursday afternoon, at the Mosley Arms, George William Wood, Esq., in the chair, to celebrate the forty-third anniversary of the Manchester College, York. The Chairman, who is also the Treasurer of the College, in the early part of the evening, laid before the company a statement of the year's accounts, from which we were gratified to find that the funds of the institution, as compared with former years, are in a state of considerable improvement. The current expenditure of the year was 1650*l.*, and the receipts, including upwards of 700*l.* in legacies, had amounted to about 2250*l.*; a portion of the surplus income has been laid out in the erection of a new lecture-room, and of students' apartments in the college; and the remainder has been appropriated to the reduction of the balance due to the Treasurer, which is now about 500*l.* At the close of his statement, Mr. Wood was warmly cheered.

On the health of the Rev. John Kenrick, the classical professor of the college, being drunk, that gentleman addressed the company in a highly interesting speech, of which we regret that we cannot give a full report. In alluding to a sentiment, which had previously been given from the chair, "Education without subscription to articles of faith," Mr. Kenrick traced the history of the college from its original establishment at Warrington, upwards of seventy years since, and its revival in Manchester, in the year 1786. He claimed for the founders and supporters of the institution the honour of having led the way in the establishment of those great principles of free and unbiassed education, which the most distinguished men of the age have adopted as the ground-work of the London University; principles, he said, which, though they are now axioms, were discoveries fifty years ago. Mr. Kenrick's account of the present state of the college, its discipline, the good conduct of the students, and the high promise of several of them who are now educating for the ministry, was a most gratifying one, and was received by the company as a pledge of the continued and increasing prosperity of the institution. In the course of the evening the company was addressed by the Rev. William Turner, Jun., the late mathematical professor; the Rev. J. G. Robberds; the Rev. J. J. Tayler; Mr. Thomas Boothman, who alluded, with much eloquence and feeling, to the measures then in progress through Parliament for the relief of his Majesty's Roman Catholic subjects (of whom Mr. Boothman is one); Mr. Richard Potter; Mr. Hampson, of Duckinfield; and several other gentlemen. Mr. Wood left the chair soon after ten o'clock, and the company separated, highly gratified with the enjoyment of the evening.

Manchester College, York, Annual Examination, 1829.

On Tuesday, Wednesday, and Thursday, the 23d, 24th, and 25th, of June, was held the Annual Examination of the Students in Manchester College, York, before Daniel Gaskell, Esq., *President*; Robert Phillips, Esq., *Vice President*; G. W. Wood, Esq., *Treasurer*; Messrs. Anderson, Bell, Kinder, Oates, Shore, Thrush, and R. V. Yates, and the Rev. Messrs. Higginson, J. Hincks, Johnstone, Kentish, Lee, Lourie, N. Philipps, J. J. Tayler, *Secretary*; Turner, *Visitor*;

W. Turner, and Professor H. Ware, Jun., of Cambridge University, New England.

Tuesday morning was a severe examination, for more than five hours, alternately *visâ voce*, and by written exercises and translations, of the students of the first and second years in the Greek and Latin Classics, in order to the determination of Mr. Philips' prizes offered to those classes. In the evening the three junior Hebrew classes were examined; the youngest in the Historical, the second in the Poetical, the third in the Prophetic Books.

On Wednesday the several Mathematical classes were examined, all together, in writing, for three hours; and the Theological class in the fourth year, *visâ voce*, for an hour and a half. Orations were then delivered by Mr. Worthington, a Lay Student, on the Law of Primogeniture; by Mr. Heaviside on the Principle of Curiosity; and by Mr. Taylor on the Existence of Evil. After a short adjournment the examination recommenced in Modern History, the Evidences of Revelation, and of the senior class in Latin, and was concluded for the day by Orations on the Prophetic Office by Mr. Hawkes, and on the Origin of Sacrifices, and the Import of those contained in the Jewish Law, by Mr. H. Wreford.

On Thursday the examinations were in Ancient History, Theology, (fifth year); Mental and Moral Philosophy, Hebrew (the senior class of fourth and fifth years' students); Political Economy and Greek (the senior class): after which Orations were delivered by Mr. Hort on the Probability that the Persons engaged in Promulgating and Propagating Revealed Doctrines should have partaken, in other respects, of the Errors of their Times, and by Mr. Bache on Bishop Marsh's Hypothesis concerning the Origin of our First Three Gospels.

The Prizes were then distributed as follows: the first, for diligence, regularity, and proficiency, to Mr. Classon Emmett Porter, a Divinity Student in his first year; the second, to Mr. Mortimer Maurice, in his second year; the third, to Mr. Joseph Rowe Commins, in his first year. Mr. Philips' Classical Prize to second years' students, to Mr. E. Worthington, and to those in the first year, to Mr. Porter. A Mathematical Prize, by a friend to the College, to Mr. Porter. The Prize for the best Oration delivered at this examination, to Mr. Hort; for the best delivered Oration, to Mr. Bache. A Prize of Five Guineas in books, offered by Euelpis, for the best

Essay on the Difference between Classical Greek and the Greek of the New Testament, (for which students who left the College at the close of the former session were allowed to compete,) to the Rev. Francis John Rankin.

An Address from the Visitor was then delivered, which we are obliged to postpone till next month.

The examination closed with a short devotional address, and the company adjourned to dinner at Etridge's Hotel, highly gratified with the business of the three days. After dinner the President took occasion to pronounce a high but well-deserved encomium on the late Samuel Shore, Esq., of Meersbrook, "who, during the course of his very long life,* uniformly maintained the character of a consistent Protestant Dissenter, and a steady and earnest friend to civil and religious liberty; in whom our academical institutions at Warrington, Hackney, Manchester, and York, have always found a zealous and enlightened patron, and in York, particularly, for many years, a highly respected and efficient President; and to whom these annual meetings were particularly indebted for the pleasant urbanity with which he superintended the business of the examinations, and presided afterwards in this place." The memory of Mr. Shore was drank with due solemnity; after which his son, Samuel Shore, Esq., of Norton Hall, made a due acknowledgment for the respect thus shewn by the meeting to his venerable father.

North-Eastern Unitarian Association.

THE annual meeting of this Association was held on Thursday, the 25th of June ult., at Boston, in Lincolnshire. On the preceding evening a sermon was preached by the Rev. W. Selby, of Lynn, from Matt. vii. 16, "Ye shall know them by their fruits." The object of this discourse was to display the injustice of pronouncing upon the tenets of any religious sect from the ill conduct of particular members of it. If this mode of judging were admitted, the preacher argued, the opinions of no denomination, those even most conducive to holiness, would escape condemnation. Religious principles are undoubtedly chiefly useful in regulating the conduct, but the mind requires preparation for receiving them, it was observed, in the same way as the soil requires to be prepared for

the seed: and if Unitarianism does not always produce the results its friends might wish, or allege it is calculated to do, the blame is not in the system, but in the temper of the individual himself.

On the Thursday morning the Rev. Hugh Hutton, M. A., of Birmingham, delivered an admirable discourse from 2 Pet. ii. 12, "But these speak evil of the things that they understand not." It contained a masterly reproof of the self-styled orthodox, who so frequently misstate our sentiments from the pulpit, together with some valuable instructions to the calumniated how best to disarm the hostility of their opponents and promote the diffusion of their own sentiments. The same preacher officiated again in the evening. The sermon, which was from John xix. 30, "When Jesus, therefore, had received the vinegar, he said, It is finished, and he bowed his head and gave up the ghost," contained an examination of the circumstances attending the death of our Lord, and pointed out the sources of consolation that supported him; and, by way of conclusion, some inferences were drawn from his behaviour on the trying occasion, and the fortitude he displayed, with regard to the nature of his person and the divinity of his mission. Both this and the preceding discourse were delivered to large and deeply attentive audiences, and seemed to make a lively impression; indeed, they were of no ordinary excellence, and could not fail to be instrumental in dispelling the prejudices that unaccountably prevail against us, and in removing the reproach that we deny Christ.

In the afternoon, a party of ninety-four, including ladies and gentlemen, dined together at the White Hart Inn, Mr. Hutton in the chair. Many animated and interesting speeches were delivered on the occasion. The meeting was truly catholic in its spirit; the warmest wishes of success were expressed for the well-directed endeavours of all religious denominations in the cause of human improvement; and the peculiarities of the Unitarian faith were merged in and used as synonymous with the grand principle of good to man. As a proof of the interest which the meeting excited, the party was resumed at the inn after the evening service; and when the company at length separated, it was with feelings of purest love, and in eager anticipation of the return of their anniversary, to meet again their friends from different parts, and refresh their zeal in the cause of truth, by renewing their social intercourse.

The gentlemen who spoke after the

* See Monthly Repository, pp. 66—70.

dinner were the Chairman; the Rev. Messrs. Selby, of Lynn; Wright, of Kirkstead; Philp, of Lincoln; Latham, of Lutton; Walker of Wisbeach; Lee, of Boston; and Mr. Pishey Thomson, from the United States, who detailed various interesting particulars relative to the spread of Unitarianism in America.

G. L.

Boston, July 6, 1829.

Provincial Meeting of Presbyterian and Unitarian Ministers in Lancashire and Cheshire.

On the 18th of June, the Provincial Meeting of Presbyterian and Unitarian Ministers in Lancashire and Cheshire, was held at Chowbent. At eleven o'clock, A.M., the service in the Chapel was introduced by the Rev. J. Hincks, of Liverpool, before a numerous congregation of friends. The Rev. J. J. Tayler, B.A., of Manchester, afterwards preached from Isaiah lxi. 11, "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." The valuable pastoral sermon delivered from these words will be published in accordance with the unanimous wishes of those who heard it.

After the service, the business of the Association was conducted. The Rev. J. R. Beard was appointed the supporter for the next year. The Secretary read a Report of the operations of the Committee during the past year, from which the following is extracted:

"Your Committee proceed to lay before you the following results of their investigations with respect to the present state of the Unitarian interest in these two counties. In Lancashire there are thirty-eight congregations; thirty of which have Sunday or other charity schools connected with them. In Cheshire there are thirteen congregations, nine of which have Sunday or other charity schools connected with them: making a total in the two counties of fifty-one congregations and thirty-nine schools. The number of children educated in these schools is about four thousand two hundred at the lowest average. The number of books in the libraries connected with these institutions has not been accurately ascertained; but from the imperfect information which your Committee have received, they conjecture they amount to be between eight and nine thousand. There are two Book

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and Tract Societies in Lancashire; one at Liverpool, and one at Manchester. There is a 'Lancashire and Cheshire Unitarian Missionary Society,' which supports a permanent Missionary, and is assisted by ten or twelve ministers in the neighbourhood of Manchester. There is a half-yearly meeting of ministers, entitled the 'Bolton District Association;' and two monthly social meetings of ministers—one for Manchester and its vicinity, the other for Bolton or its vicinity. There is the 'Widows' Fund,' for the relief of ministers' widows and incapacitated ministers. Many congregations have fellowship funds and other benefit societies connected with them, a full return of which, it is hoped, will be obtained before the next Provincial Meeting.

"As the Parliamentary discussion of the late act of justice towards our brethren of the Roman Catholic communion approached, your Committee felt anxious that the voice of the Unitarian public in these two counties in favour of that act should not be withheld; and they accordingly issued a circular recommending every congregation to petition Parliament on the subject; and it affords them pleasure to announce that twenty-three congregations did petition. A petition signed by thirty five ministers was also sent; in acknowledgment of which the Secretary received the following letter from Lord Holland:

"11th March, Berkeley Square.

"SIR,

"I shall have great pleasure in presenting your petition from the Association of Presbyterian and Unitarian Ministers in Lancashire and Cheshire. Such petitions do great service to the cause of religious liberty, and not less credit to those who sign them, and by signing them, shew that they are anxious to extend the benefits they enjoy to those with whom on speculative points they differ most widely.

"I have the honour to be, with many thanks,

"Your obedient, humble servant,

"VASSAL HOLLAND.

"REV. E. HAWKES, Secretary, &c."

In the course of the business of the meeting, the following resolution was passed:

"That this meeting has a peculiar pleasure in recording the satisfaction which they feel at the ample manner in which the Legislature of this country has at length relieved their Catholic

brethren from the civil disabilities under which they have so long laboured, and in which this body of Protestant Dissenters has so deeply sympathized."

At half-past three, about thirty ministers and forty laymen sat down to dinner at the King's Head Inn, after which the company were gratified by hearing many interesting speeches.

The next Provincial Meeting will be held at Bury.

EDWARD HAWKES, Secretary.

Tribute of Respect to the Rev. H. R. Bowles.

ON Thursday, the 18th of June, at half-past 12, a Public Breakfast was given to the Rev. H. R. BOWLES, at the Black Lion Tavern, Yarmouth, by his former pupils, for the purpose of presenting to him, as a token of their esteem and affection, a Salver of splendid workmanship, value Fifty Guineas—Mr. J. B. Palmer in the chair; Vice-president, Mr. W. N. Borrowghs. After the company had partaken of the repast prepared for them, the Salver was placed upon the table, bearing the following inscription:

Reverendo HENRICO ROBERTO BOWLES,
Monumentum hoc
Erga se beneficiorum
Pie memores dederunt
Sub auspiciis ejus olim educati.
xiv Kal. Jul.
MDCCCXXIX.

The Chairman then rose and spoke nearly in the following words:

"Dear Sir—The pleasing task devolves upon me of presenting to you, in the name of the present company and many others who are unavoidably, though unwillingly, absent, this small token of our respect and esteem. There are many around you better qualified to express the sentiments which animate us, but no one, I will say, who can feel more deeply than myself. We all wish that this token of our gratitude had been more worthy of your acceptance; but you will, we are assured, receive it in the same spirit in which it is given, and attach value to it, not for its intrinsic worth, (for it is after all mere trumpery silver,) but for those kindly feelings which have dictated its presentation. Those that you now see present have assembled around you before under different circumstances and with different faces. Time, which changes all things, has also changed us—it has changed our situations and our appearance. When in your school-room, Sir, we were boys; now we are arrived at

the age of manhood. Then we often wore faces of grief, thinking you a hard task-master; but now our countenances glow only with smiles, or if perchance any among us shed tears this day, they will be tears, not of sorrow, but of joy. None of us who can think, but have occasion deeply to regret the causeless trouble we have often given you, and those precious hours we obstinately wasted, in spite of your prudent correction and kind advice. Whatever knowledge we have retained amidst the hurry and bustle of the world, we gratefully own to have been imparted by you; and whatever new things in science or virtue we have acquired, we in a great measure owe to your care, since it was by you that the foundation was first laid on which the fabric has been reared. Accept, then, dear Sir, this small pledge of our lasting affection, with all the kind wishes that grateful hearts can feel. You yourself will, I doubt not, often look upon it and behold engraven thereon (not more deeply than on our hearts) the expression of our esteem. Your descendants will also gather around it when you shall be removed, not so much for the sake of the givers or the gift, as of him to whom it is inscribed. And, in resuming my seat, I cannot, I am sure, express a better wish for them and all of us, than that both they and we may pass through life as you have done, with the same respect and honour from all who know us, and the same satisfaction to ourselves."

The health of the Rev. H. R. Bowles was then drank amidst loud cheers, who in returning thanks said—"Sir, it would be difficult, if not impossible, to find suitable words to express the feelings which are working in my heart. The generous and splendid gift conferred on me by my old pupils as a memorial of their affection, as well as the kind and highly gratifying manner in which you have presented it, demand my warmest acknowledgments. Such a testimony of esteem and affection is indeed a flattering, a proud distinction, and I trust you will believe that I receive it with heart-felt, glowing satisfaction, and that I shall never cease to think of this moment with gratitude and delight as long as the powers of memory shall be continued to me. It is now nearly twenty years since I first devoted myself to the duties of a school-master. I came to my task inexperienced, indeed, (for, as you all know, different pursuits had occupied my early years,) but, I trust, not unprepared. I had reflected long and seriously upon the duties

of that office upon which I was about to enter, and had sought for information wherever I could find it. I determined not to bind myself to any one of the many systems of education which are continually presented to the notice of the world, but to endeavour to make myself acquainted with what should appear to be good in each, and apply it as common sense might direct, according to the various dispositions and talents of those who might be intrusted to my care. With what ability I have done this it is not for me to say, but I will say I have constantly done it with good intentions, and applied myself to my duties with fidelity, diligence, and serious attention. These duties I always considered as highly important. The welfare of society is intimately connected with the care which is taken of individuals in their early years. Experiments in education are scarcely allowable when we consider that if the experiment fails children are robbed of their time, receive no solid instruction, and often get erroneous impressions, while no end is answered save that of gratifying the temporary vanity or filling the pockets of the experimentalist. I therefore determined to pursue a well-defined path, never to wander from it in search of short cuts and royal roads, but to leave it only where the advantage was to the best of my judgment self-evident. The man who makes any great change in the mode by which youth is instructed, must either have a very superior mind capable of perceiving intuitively the result of his plans, (since he has no experience to guide him,) or he must be a daring, reckless empiric, who, while he can gratify the reigning love of novelty and serve his own interested views, cares not how individuals or society may be injured by the neglect or wrong instruction of the infant mind. A teacher should enter upon his duties with enlarged and generous views. To talk, indeed, of views wholly disinterested is affectation; every man hopes to maintain himself and family by the pursuit to which he devotes himself. But an honest, manly mind will expect support only by the diligent exercise of such skill and ability as he may possess—not by impudent quackery or vain boasting. The welfare of the child, the improvement of his moral and intellectual faculties, is the object of education. To this task the teacher must apply himself with cheerful self-devotion, and then, though meanness may deride or imbecility affect to regard the employment with contempt, it will rank among the most honourable in which a man can

engage. But he who sacrifices the great principle of education to meaner considerations; he who thinks chiefly how he may raise himself to popularity, or how he may make most money; he who pays court to prejudice in every shape—to prejudice of fashion, prejudice of fastidious refinement, of unintellectual vulgarity, or of literary pedantry; he who studies only how to please,—neglects altogether the interest of the child for whose benefit education is chiefly intended, and degrades the office of preceptor into one of the lowest and most grovelling employments of life. The child, with all his various faculties—and nothing else—should be the great object of the teacher's attention. It is his duty to call forth those faculties, energies, and talents, which, whether he may be destined to move in the humbler walks of life, or shine in art, science, and literature, may constitute him a useful member of society. These powers of mind appear (under various modifications) in every individual, and it behoves the teacher to mark the different shades of character and talent, carefully to observe what different treatment they require in their different stages of development, and apply such means as may best call those faculties into exercise, and to prepare their possessors for future usefulness in whatever station of life they may be destined to fill. With these views and these principles I began my career as a preceptor; to these I have firmly and conscientiously adhered through good and evil report; highly delighted when my efforts have won the approbation of those who had transferred the parental authority to my hands; receiving a still higher gratification when I have seen my former pupils advancing in usefulness as they advanced in life, and could say to myself, 'I had some share in the development of those qualities which confer respectability on their possessors;' and consoling myself under whatever mortification I may have endured when my motives and plans have been misrepresented and misunderstood, by the pleasing reflection that I had done my duty according to my best ability.—From that common centre, my desk, round which in earlier life you assembled, your paths have diverged in different directions, and borne you to different points of the compass. It is my most ardent desire that none of you may have cause to say that the time was lost which you passed under my care. Some left me at an early age to receive the advantages which the public schools of our country afford. I trust I may be allowed

to hope that they went prepared to take their station there with respectability and honour. Some have continued with me till the time arrived for entering at the university, and I hope some late occurrences at Cambridge * may justify me in saying, that at least they have not found their road to distinction impeded by the course of instruction which they had previously received with me. Some have engaged in the more active concerns of life: trade, commerce, occupy their care. To such, application, diligence, and attention, are habits of indispensable necessity. These habits I endeavoured to establish; and though the medium made use of may be forgotten, yet the effects, I trust, remain, and will remain with you through life. Some are devoted to professional pursuits: there, also, are the same habits of equal utility, though directed to different objects; and in proportion to their strength will be your usefulness and respectability. Some have engaged in a more sacred profession, and it is become their duty, as ministers of the Established Church, to teach others those principles by a due regard to which man is advanced from honour and usefulness in this world to happiness in the next. The number of these individuals has been very considerable; and I trust that the instructions they received, and the habits they formed, under one whose views of theology differ in some respect from theirs, have not been such as will prevent them from filling their important office with usefulness to the world and credit to themselves.—If in the course of twenty years I had never been the object of misrepresentation or slander, my lot would have been unusually privileged; but you have this day enabled me to give a triumphant answer to slander. Many years have passed since some of you were removed from my care, who are now fully engaged in your various pursuits. Many have but lately left the school, and are yet in preparation only for the business of life. All have spontaneously concurred, by this mark of esteem and affection, in bearing testimony to the faithful discharge of my appointed duties. This splendid gift, when I am laid on the bed appointed for all living, will remain with

my children, and be a lasting memorial to them that their father was one who cheerfully devoted himself to the duties of life, and that if they do the same, (though disappointment may for a time attend their exertions,) they will at some time meet their reward. That I do feel at this moment an ample reward for all my past labours and disappointments, in your affection so generously displayed, I most unhesitatingly declare; and I feel that it will through the remainder of my life give a fresh stimulus to my exertions. I am afraid I have trespassed too long upon your time, and have talked too much of myself, when I ought rather to have made you the chief object of my observations. If I have appeared too loquacious or egotistical, you must excuse me, for you have made me so. Once more I thank you for this splendid gift, for the honour and happiness you have conferred upon me. Accept my best and warmest wishes for your health and prosperity. May the blessing of Him who made and governs all things, attend you in your various pursuits! When you yourselves become parents, may you find for your children a master of more talents, though I think I may say, you cannot find one more sincerely devoted to their welfare and improvement."

The company were afterwards addressed by several gentlemen, and many pleasing remarks were made on the various events of their school-days.—The party separated about half-past two, amidst sincere expressions of esteem and gratitude on every side.

Yarmouth, June 22, 1829.

Devonport Chapel.

THE new Unitarian Chapel in Devonport was opened for public worship on Sunday, June 21. The dedicatory prayer was offered up by Mr. Worsley, of Plymouth; the sermon was preached by Mr. Acton, of Exeter, from Mark xii. 37. The object of the preacher was to avail himself of this occasion to give a statement of the principles of Unitarianism as they are distinguished from the popular doctrines of the churches, and especially of the proper unity of the Divine Being, the leading and most important tenet we hold, without any prevarication or disguise. To us, he observed, it is the sun and centre of the Christian system, round which all the other doctrines revolve, and from which they receive all their light and glory.

* Among the company present were A. Thurtell, Esq., B. A., &c., &c., &c., who this year attained the distinguished honour of Fourth Wrangler; T. Wall, Esq., &c., &c., First Senior Soph.; and G. Paget, Esq., &c., &c., Second Junior Soph.

He then, with his usual eloquence and in his happy extemporary manner, pointed out the consequences flowing from this great and glorious truth—that the Father alone is to be worshiped with supreme and direct adoration, and therefore that those passages in the Scriptures which speak of worship paid to others, to whomsoever applied, have a reference to a worship of a very different kind; a respectful regard to those who under God hold a high and important rank in the moral world; not what the Saviour intended when he commanded his disciples to worship the Father in spirit and in truth. The Father, he said, has no partner on the throne of the universe, and we can assign him no partner in the supreme affection of our hearts.

The attendance was numerous, the chapel quite full, very many could not have seats, notwithstanding the persons by whom the pews are taken kept the greater part of their families at home, in order to give room for strangers. The afternoon service was conducted by Mr. Brock and Mr. Worsley, and in the evening Mr. Evans, of Tavistock, prayed, and Mr. Acton preached again, from Rom. v. 21, "As sin hath reigned unto death, so might grace reign through righteousness unto eternal life, by Christ Jesus our Lord." Here the preacher shewed, that the Apostle speaks in this passage not of a spiritual death, as it is usually called, much less of a state of future punishment, as the effect of Adam's sin, but of a natural death, which has been the consequence of sin both to him and to his posterity: and that by eternal life, he intends that future glorious state to which all mankind will be raised at the resurrection. Mr. A. made a distinction, common to those who admit the universal system, between the first resurrection, to which all will be raised indiscriminately, which will be followed by a corrective punishment of those who shall not then be in a state of preparation for a better and a happier state, and the second resurrection or their restoration to happiness, when their defilement shall be removed by the salutary applicants the Almighty will employ. The inference from this view of the subject could be no other than the comfort all men may take in this assurance, that God will have all to be saved, in a final and complete salvation.

To this zealous, industrious, and well-deserving society, this was indeed a day of jubilee, which they had been looking for through many years, but they had

feared would never arrive. Heartful joy and gratitude were strongly expressed in their words and depicted in their countenances, and streamed from many an eye. They deem themselves greatly blessed in having been able to accomplish so much by the aid of distant and of neighbouring friends, and by their own manual labour; and hope they may be allowed to ask a little more assistance to enable them to discharge a debt of about a hundred and fifty pounds, which will remain upon their building. A small tract, drawn up by Mr. Gibbs, which contains a brief and clear explanation of Unitarian views, was printed by the Society, and distributed gratis, to the number of five hundred copies.

Devon and Cornwall Association.

On Monday, the 22nd of June, the Annual Meeting took place in Plymouth of the Devon and Cornwall Unitarian Association, on which occasion Mr. Acton delivered a discourse from the words, "Try the spirits, whether they are of God." He first directed our attention to the criteria which are not to be trusted as evidence in any cause, namely, Antiquity, the Creeds of Churches, and the authority of eminent and popular individuals; and then suggested, that the genuine proofs of the doctrine which is of God will be found, in its conformity with the dictates of reason, in its according with the express language of Scripture, and in its having a holy and happy influence on the life and conversation of those who receive it. He recommended, therefore, a careful study of the Scriptures,* without regard to the opinion of others, and a cultivation of the devout, humble, and docile state of mind which is fitted to receive truth; and added, that it is the undoubted duty of those persons who have been so happy as to adopt the truth, to recommend it to others by every fair, candid, and honest means that offer themselves; to submit their lives and conversation to

* It ought, in justice to our friends at Devonport, to be remarked, that there is not perhaps in all England a society of from two to three hundred people who have made themselves so well acquainted with the Unitarian controversy as they have. They have a library of six hundred books and pamphlets, which they have been reading carefully for many years, and which they have been industrious in lending to their neighbours.

the influence of what they profess to believe, and to entrust their happiness to the hopes and promises of the gospel.

At dinner the friends united in social harmony, and in a sincere participation of delight with our Devonport brethren on the happy occasion which brought the Association in its annual assembling this year to the town of Plymouth. The afternoon was pleasantly spent, without the painful formality which generally accompanies a string of toasts, and scarcely any of that noise and clatter too commonly made at these public meetings; yet not without interest, deep and sincere, in the subjects which were spoken upon by some gentlemen present, especially in the comparative state of past and present times.

I. W.

Plymouth, June 26, 1829.

Settlement of the Rev. Samuel Bache, at Dudley.

THE REV. SAMUEL BACHE, late of Manchester College, York, having accepted an unanimous invitation to be minister of the congregation of Protestant Dissenters assembling at the Chapel in Wolverhampton Street, Dudley, a religious service took place there on Wednesday, July 1, in consequence of his settlement with that society. The Rev. Dr. Hutton offered a prayer, and read some appropriate portions of the Scriptures [Ezek. xxxiii. 1—21, and Titus ii.]. Dr. Carpenter addressed the newly-elected pastor; chiefly from 2 Cor. iv. 5, "We preach not ourselves," &c, and, after Mr. Bache had stated his motives for thus requesting the presence of his brethren and friends, engaged in prayer. Mr. Kentish then preached on "the duty, the means, and the benefit of Christian societies encouraging their ministers," from Matt. x. 41, [*He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward,*] and with a short prayer he concluded the service.

Southern Unitarian Society.

THE Annual Meeting of the Southern Unitarian Society was held at Newport, in the Isle of Wight, on Wednesday, the 1st of July. The Rev. James Taplin, of Battle, introduced the service; the Rev. J. Mitchelson, of Poole, offered the general prayer; and the Rev. Laurence Holden, of Tenterden, preached the annual sermon before the Society, from Titus ii. 1, "Speak thou the things which become sound doctrine." In the

evening the Rev. Michael Maurice introduced the service, and the Rev. W. Bowen, of Coventry, delivered a lecture from 2 Tim. i. 7. At the business meeting of the Society, the Rev. J. Fullagar in the Chair, after a resolution had been passed expressive of satisfaction at the emancipation of the Roman Catholics from their civil disabilities, it was moved, "that this meeting earnestly desires the introduction into Parliament of a measure to relieve Unitarians from the necessity of joining in those parts of the marriage service of the Church of England which are repugnant to their consciences, and instruct the Committee to prepare, on the first suitable opportunity, a petition to the Legislature on this subject." In the afternoon the members and friends of the Society dined together, when J. Crosby, Esq., of Portsmouth, kindly presided; and the day was spent in the cultivation and enjoyment of that spirit of Christian harmony and enlightened zeal which such meetings are eminently calculated to promote.

E. KELL.

Unitarian Association for Hull, Lincoln, Gainsborough, Thorne, Doncaster, and adjacent Places.

ON Wednesday and Thursday, the 1st and 2nd of July, the Fourteenth General Meeting of this Association was held in the Bowl-alley Lane Chapel, Hull. On the Wednesday evening, the Rev. R. K. Philp, of Lincoln, conducted a devotional service, and the Rev. E. Higginson, of Derby, preached from Heb. viii. 6, "The Mediator of a better covenant, which was established upon better promises." On the Thursday morning, the Rev. W. Duffield, of Thorne, led the religious service, and Mr. Philp preached a sermon from Luke ii. 14, on the Superiority, the Design, and the Substance of the Christian Religion.

After service the meeting for business was held in the chapel. From the report of the Committee, it appeared that the objects of the Society, viz. the mutual encouragement of its members, and the promotion of scriptural inquiry and religious truth by the distribution of tracts, had been steadily pursued during the past year. It was, however, deemed necessary, after some discussion on the state of the funds, and the demands which the more immediate operations of the Society have upon them, to discontinue the vote of £5 annually, which had, for the last three years, been made to the British and Foreign Unitarian As-

sociation. At the same time it was resolved, "that it be earnestly recommended to the members of the several congregations individually, through their respective ministers, to increase, if possible, the amount of their *direct* contributions to the general Association;" a resolution which, it is sincerely hoped, may be so effectually acted upon as to leave still undiminished by this unavoidable alteration in the disposal of our funds the amount of the contributions from the district to a society of such general and extensive usefulness as the British and Foreign Unitarian Association.

In the afternoon the members and friends of the Society dined together at an economical table, to the number of fifty-one; Mr. Higginson, Jun., the minister of the Hull congregation, in the Chair. Many able and animated addresses were delivered by the ministers and others who were present. Among the speakers were the Revs. E. Higginson, of Derby; R. K. Philp; W. Worsley, Gainsborough; W. Duffield, J. Platts, Doncaster; Thomas Johnstone, Wakefield; G. Lee, Hull; G. Lee, Jun., Boston; in several of whose addresses a prominent feature was, the hopeful anticipation of yet brighter days for religious truth and freedom, founded upon a grateful acknowledgment of the valuable tributes recently paid by our legislature to the claims of conscience.

In the evening a third religious service was conducted in the chapel by Mr. Johnstone, and Mr. Higginson again preached. His text was Eph. vi. 24, "Grace be with all them that love our Lord Jesus Christ in sincerity." All the public services on the occasion were very well attended; and there appears to be only one feeling among the members of the Association as to the utility of their frequently recurring general meetings, in procuring for themselves the support of mutual encouragement and co-operation, and at the same time in exciting a wider interest in our doctrines, and allaying the prejudices with which they are regarded among our fellow-christians of other denominations.

E. H.

Hull, July 9, 1829.

Eastern Unitarian Society.

On Wednesday and Thursday, the 1st and 2d of July, was held at Diss, the anniversary of the Eastern Unitarian Association. On Wednesday evening the service was introduced by the Rev. H. R. Bowles, of Yarmouth; and the Rev.

Hugh Hutton, of Birmingham, preached an excellent sermon from John xix. 20, on the sufferings of Christ. On Thursday morning the Rev. H. Bowles, Jun., introduced the service; the Rev. Mr. Scargill, of Bury, offered the second prayer; and the Rev. H. Hutton, from 2 Peter ii. 12, "But these speak evil of the things they understand not," delivered an interesting and impressive discourse on the Misapprehensions and Calumnies to which Unitarianism is exposed. After the service, Mr. Taylor, of Diss, was requested to take the Chair, and the business of the Society was transacted. The friends of the Association, to the number of fifty-eight, dined together, Mr. Robinson, of Bury, in the Chair. The company was addressed by Messrs. Toms, E. Taylor, Hutton, Scargill, Crisp, &c. The ministers present were Messrs. Toms, who was greeted with the most cordial welcome, Scargill, Clack, Crisp, Bowles, H. Bowles, H. Hutton, Valentine, Melville, Bakewell. The next Annual Meeting is fixed for the last Wednesday in June and the following day, and to be held at Bury.

The Kent and Sussex Unitarian Association.

THE Seventeenth Anniversary of this Association was held at Northiam on Wednesday, July the 8th. The Rev. E. Chapman, of Deptford, and the Rev. C. Saint, of Cranbrook, read the Scriptures and conducted the devotional part of the service. The sermon was preached by the Rev. J. Fullagar, of Chichester. It was an argumentative, highly instructive and deeply impressive discourse from John xx. 29.

On the conclusion of the religious services the meeting for the transaction of business was held. Mr. John Green, Jun., of Maidstone, was called to the Chair. The Report stated that it had been the endeavour of the Committee to arrange a plan of co-operation with a view to prepare the way for a Missionary; and that it had been partially brought into action:—it recommended the continuation and enlargement of the plan; it suggested that the circulation of tracts should be resumed, and that the Committee should take measures for engaging a Missionary, provided they find themselves able to establish a system of co-operation. "Suppose," says the Report of the Committee, "that a system of co-operation has been adopted at Biddeford, Headcorn, and Sheerness; suppose that at each of these places regular

worship is conducted by the united exertions of six individuals—and that then an able, active, and zealous Missionary is introduced amongst us—thus assisted, it seems to your Committee that his exertions are much more likely to be crowned with success than when he is but a solitary and unsupported labourer in the Lord's vineyard. Those who labour with him will necessarily feel greatly interested in the success of his and *their* work:—your Missionary, too, encouraged by finding himself supported in his endeavours, not by good wishes only, but by real and efficient help, will labour with an energy which a *reasonable* hope of success alone can give. He will know that, when called from one to another part of the scene of his labours, what he has sown will be attended to during his absence, and he will feel that his work is not a mere scattering of seed by the way-side. Thus assisted, should he see a favourable opportunity of breaking up new ground, of sowing the truth where it had not been before, and of establishing new societies, he may embrace the happy occasion without fear of injuriously neglecting his former labours."

After the reading of the Report, and the passing of the resolutions connected with it, a large portion of the friends who were present retired to an inn, where one hundred and ten individuals, of both sexes, sat down to an excellent but economical dinner. After the cloth was withdrawn the meeting was addressed by several speakers. All present were highly indebted to their Chairman, the Rev. J. Fullagar, for the life, energy, good humour and good feeling, which he manifested, and which he infused into the meeting. The following gentlemen, by their speeches, added to the spirit and social interest of the day: The Revds. L. Holden, W. Stevens, C. Saint, and E. Talbot; and Messrs. Blundell, Payne, Griesbrook, Burgeis, Bartlett, and Green. There were many congratulations on the achievements which liberal and enlightened principles had made within the last two years. But those who are still injured and oppressed were not forgotten. The cause of the enslaved Negro was advocated; and the exclusion of the Jews from the enjoyment of civil and religious privileges, was mentioned as a disgraceful anomaly, which ought, as soon as possible, to be removed. It was recommended that the Unitarians should not relax in their endeavours to have the rights of conscience extended to all, and that ~~they~~ they should be amongst the first to

remove the badge of degradation from "their elder brethren the Jews."

E. T.

Western Unitarian Society.

On Wednesday, the 8th of July, the Annual Meeting of the Western Unitarian Society was held at Bristol. The services of the day were conducted by Mr. Lewis, of Dorchester; Mr. Hunter, of Bath; and Dr. Hutton, of Leeds, who had engaged to preach on the occasion. Dr. Hutton's discourse was founded on 1 Cor. xiv. 15, "I will pray with the spirit, I will pray with the understanding also." It bore but little on the doctrinal peculiarities of Unitarians: but we appear to have arrived at a period in which, except in somewhat peculiar circumstances, enough has been done for the controversial and critical forms of our doctrines; and in which we are especially called upon to do every thing in our power to associate with our views of Christian truth all the vitality and spirituality of Gospel principles, the energy of Christian duty, and the solicitude it inspires for the salvation of men. The business of the Society was transacted at the close of the service, the Rev. John Rowe in the Chair; when fourteen new members were added. The thanks of the Meeting were then cordially and unanimously given to Dr. Hutton for his discourse, "so strongly characterized by high talent, consecrated by Christian affection to the promotion of the cause of practical piety, and so well adapted to cherish among Unitarians the spirit of rational devotion, as well as to shew to our Orthodox brethren how it exists among us." Dr. Hutton was earnestly requested to allow the Society to print it; but he gave no expectation of acceding to this desire: the discourse will, however, it is hoped, be published in some other way, should he still adhere to the determination he expressed.

The principal subject of discussion at this Meeting, besides the ordinary business of the Society, was the continuance of an annual donation of five pounds, which had been voted at Exeter in 1827, in aid of the purposes of the British and Foreign Unitarian Association. This appropriation of its funds had been regarded by several members of the Committee as not falling within the scope of the Society, viz., "to promote Christian knowledge and the practice of virtue by the distribution of books;" and it was referred by the Committee to the consideration of the General Meeting. It was

decided to discontinue this pecuniary contribution; but it was unanimously resolved, that, to aid the Association in our great common objects, a donation be presented to it, for the year 1830, from the books printed by the Society, leaving the Committee of the Association to make their own selection, at the catalogue prices of the Society. The vote was confined to the ensuing year; since, in a Society constituted like the Western Unitarian Society, no proceedings of one Annual Meeting are obligatory beyond that succeeding.

About seventy-five members and friends of the Society afterwards dined together, when Arthur Palmer, Esq., was called to the Chair. Dr. Hutton, Mr. Rowe, Mr. Hunter, Dr. Bowring, Dr. Carpenter, and Mr. Bache, addressed the Meeting on various topics connected with the prospects of Unitarianism, and the diffusion of sound scriptural knowledge. Mr. Rowe, in his speech, gave a view of the early history of the Society, and the circumstances attending the removal of its business department from Exeter to Bristol, in 1804, after the death of its then Secretary, the highly respected Mr. Kenrick. Dr. Carpenter addressed the Meeting in reference to our increasing connexion with our American brethren; and advertg to the past proceedings of the Society, he pointed out the great and able devotement of time and exertion which Mr. Rowe had given to its affairs for above twenty years, during which period it attained its present prosperity in reference both to its finances and the number of its members.—One toast was given from the Chair, unprecedented in the meetings of this Society, but required by the great event of the year—"His Majesty's Ministers." It was associated with "the utter annihilation of all restraints on the rights of private judgment," and was received with the most cordial expression of satisfaction.

Warwickshire Unitarian Tract Society.

On Wednesday, July 8th, the Twenty-third Annual General Meeting of this Society was held at the Old Meeting-house in Birmingham. The Rev. Timothy Davis, of Evesham, conducted the devotional service, and the Rev. Dr. Drummond, of Dublin, preached a very animated and interesting discourse from John viii. 31, 32: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." At the close

of the service the Rev. Hugh Hutton was called to the Chair, the usual business of the Society transacted, and several names were added to the list of subscribers.

About one hundred and twenty friends and members of the Society afterwards dined together, Thomas Eyre Lee, Esq., in the Chair. Many gentlemen addressed the meeting on the great and interesting topics connected with the objects of the Society; and while due honour was awarded to the living, the departed friends of religious truth and liberty were remembered with affection and respect.

In the notice of the last annual meeting of this Society, (Vol. II., N. S., p. 576,) the wish, though not the expectation, was cherished, that *speedy* justice might be done to that body of Christians who were then debarred from the rights of citizenship. Since that time, the hope so faintly entertained has been fulfilled, and within the short period of eleven months, the civil disabilities so long affecting Protestant Dissenters and Roman Catholics have been severally removed.

J. R. W.

Sussex Unitarian Association.

THE Annual Meeting of this Society was held at Horsham, on Wednesday, July 8th. The service was introduced by the Rev. J. C. Wallace, and the sermon delivered by the Rev. J. S. Porter. After service the Report of the Association for the past year was read, from which it appeared that, in pursuance of a resolution adopted at the last General Meeting, a place of worship had been opened at a village called Scarnes Hill, about ten miles from Lewes. It had been regularly supplied with ministers, and the attendance held out a good prospect of obtaining a permanent congregation.

The members and friends dined together at the Anchor Inn: J. Boyes, Esq., in the Chair. Several gentlemen addressed the company in the course of the afternoon.

Synod of Ulster.

THE annual meeting of this body was held at Lurgan, on Tuesday, June 30th, and several following days. It comes within neither our limits nor our intentions to report all its proceedings; and those which we do notice, on account of their reference to persons whose sentiments and situation have excited the in-

terest of our readers, or for the sake of the illustration which they afford of a spirit of bigotry which no Inquisition has ever exceeded, we record with regret. Our materials are derived from the Northern Whig, a Belfast paper, known probably to many of our readers as a journal conducted with much spirit and ability.

The meeting opened with a sermon from the Rev. P. White, late Moderator, on Titus ii. 15. After explaining the requisite qualifications for the sacred office, "in conclusion, the reverend gentleman addressed himself to the young men who were coming forward to the ministry, and endeavoured to impress upon them the necessity of personal religion, and the expediency of submitting to be scrutinized by committees of the Synod. They were not to call such examinations inquisitorial. The former course pursued by the Synod in relation to young men, was like the indulgence of a *mother*, who kept her child reposing on a sofa; but the present is like a prudent *father*, who applies salutary restrictions and correction for the nurture and improvement of his son."

The great question, on the Overtures of last year, which will determine whether Mr. Montgomery and his friends can remain in connexion with the Synod, is postponed to a special meeting to be held in Cookstown on the second Tuesday in August. There were, however, other topics of animated debate, of which the first that presented itself was the Clerkship. Mr. Magill, of Antrim, moved that Mr. Porter, "having avowed himself an Arian, be no longer continued Clerk; and that no Arian be any longer recognized by this body." This motion was, after some animated discussion, withdrawn, and Mr. Porter was afterwards reappointed for the ensuing year, provided the Synod retained for that time its present constitution.

On the same day a furious attack was made upon Mr. Montgomery.

"Tuesday evening was chiefly taken up with a disagreeable scene of personal dispute, introduced by a most extraordinary proposition from Mr. Carlile, to institute an investigation into Mr. Montgomery's conduct, upon an alleged crime of Sabbath-breaking, because the latter gentleman had acknowledged, that upon very urgent and important business he had travelled on the Lord's day. We were never more astonished than when Mr. Carlile brought forward this matter; particularly as he passed by altogether, in his observations, the conduct of Mr. Cooke and Mr. Stewart, who acknow-

ledged themselves guilty of a far more gross violation of the Sabbath—when Mr. Cooke fled from his own Sacramental table, and drove off to Dublin, to throw himself at the feet of an earthly King. Neither did Mr. Horner embrace this fact in his motion against Mr. Montgomery. Such dishonesty is most disgraceful in any men—but much more so, in such exclusive arrogators of religion as Messrs Horner and Carlile. The charge against Mr. Montgomery implied a crime of a very heavy nature, particularly as affecting a clergyman; and if Mr. Carlile thought himself called upon to interfere, he was bound both by the laws of Synod and by the common courtesies of one gentleman to another, and also by the precepts of Scripture, to give Mr. Montgomery previous notice of his intention; and yet, notwithstanding all this, no such notice was ever given till Mr. Carlile rose up, to the utter astonishment of the whole house, to submit his proposition. * * * To the credit of the Synod, however, be it said, that there was found none to make common cause with such a base attempt. Mr. Horner, indeed, submitted a motion for having Mr. Montgomery brought before his Presbytery; but this too was rejected, without any other support than what it received from his *colleague*, Mr. Carlile. We trust such a lesson will deter others from giving scope to the suggestions of their own private or heated passions; and that thus the body will be saved from participating in the shame which should fall on the heads of individuals alone."

The most prominent topic of discussion was the recent election of Mr. Ferrie to the Professorship of Moral Philosophy in the Belfast Institution. The appointment appears to be in the joint Boards of Managers and Visitors, who are chosen by the Proprietors, and who received the strongest expression of their confidence and approbation at a general meeting held during the sitting of the Synod. The bigots were displeased that the choice had not fallen upon Mr. Carlile, and they accordingly charged Mr. Ferrie with being unsound in the faith, and the Boards with having elected him on that account, and by way of opposition to the Synod. Mr. Ferrie had previously been declared eligible (and eligibility was understood to imply orthodoxy) by a Committee of the Synod appointed to examine the testimonials of the candidates. The charges, therefore, took the form of a censure on their own Committee, conveyed in the following resolutions, moved by Mr.

Cooke, and supported by Mr. Carlile, the disappointed candidate :

"Resolved—That the duty of the Synod's Committee was, according to the Overtures of the Synod in 1825, to examine the testimonials of candidates, and to give their opinion with equal reference to the literary eminence and religious orthodoxy of the candidates.

"That, while we have not the most distant idea of exercising any undue influence in the election of Professors, we regret that the electors did not, in the late election, concur with the recommendation of the Moderator" (*to choose Mr. Carlile*).

"That, as the Moral Philosophy Chair is one of the greatest importance to the religious education of our Students, we deem it expedient to appoint a Committee to ascertain the religious opinions of Mr. Ferrie, and to submit their Report to the Synod, to be convened for the purpose."

Mr. Cooke, having described Mr. Ferrie as an Arian, a New Light, a Neologist, "a nondescript sort of thing which is neither Arian, Arminian, nor Socinian, but just that lovely production of modern times—a Liberal," thus denounces the Belfast Institution :

"I oppose not Mr. Ferrie's election—I have not the most distant idea of doing so. He may lecture as he pleases in the Belfast Institution, and I would be the last person to detract from the public reputation his lectures may possess. But I oppose him as a Professor of Moral Philosophy to our students. I would say to my fathers and brethren, Send not your sheep there for pasture—*anguis latet in herba*. The Managers and Visitors are liberal minded men—liberal in the best sense of the word. I would say to them, 'Gentlemen, use your College as you please, and may it increase and prosper; but you have got one at present in it, and until he is removed, we will not send our students there; we will have another man and another place to educate them.'"

The attack is thus followed up by Mr. Carlile :

"There are two points which require the consideration of the Synod. First, whether we can go on with the Institution or not. Is the Synod to be told that a testimonial of theirs, instead of assisting a candidate, will throw him out? Mr. Cooke took alarm at the election of Mr. Bruce; and when numbers attempted to put him down, I was the only person who stood up in his defence. At that time a deputation from the In-

stitution assured us that there would be nothing of a similar character in future, and I was satisfied: a similar thing has occurred again; and I now conceive that unless there be some radical change in the Belfast Institution, we must give up all connexion with that establishment. The second question is—Shall we send our Students to Mr. Ferrie? I ask, will our Students be safe with Mr. Ferrie? I say no. It is too serious to send our Students to a man who is reasonably suspected. The moment any arrangement is made which renders it dangerous for our Students to attend the Institution, we should drop our connexion with it. I say Mr. Ferrie is a New-Light Preacher—he is called, in his testimonials, a *rational* Christian Preacher, which is a kind of masonic word by which Unitarians are known in Britain. I have listened to the sermons of the *Rational* preachers in Scotland, and I never heard in them one word about Eternity, about the Soul of Man, or about Heaven, or about Hell. They were exactly such as I have been accustomed to hear from the pulpits of the New-Light Ministers of this country."

Dr. Thomson, who attended as one of a Deputation from the joint Boards, made a very able defence of the appointment. He urged that they had only to consider the moral and literary qualifications of the candidates; that Mr. Carlile was known merely as a Theologian, while Mr. Ferrie's attainments in Moral Philosophy and Metaphysics were certified by a number of the Professors of the University of Glasgow, and Ministers of the Church of Scotland, to be of the highest order; that the Synod's own Committee had declared his eligibility, and placed him next on the list to the candidate who was a member of their own body; that for the Synod to invite a candidate to stand was not the best mode of assisting the Institution in the selection of the person most qualified; and that, as the Institution had cost the inhabitants of Belfast and its neighbourhood 20,000*l.*, while (with the exception of two congregations) the whole Synod and its people had not contributed a single hundred pounds, this attempt was made with a very ill grace to establish a system of domination over it, and pervert it from general to sectarian purposes.

Mr. Montgomery followed in one of those splendid and powerful effusions for which he is distinguished. His exposure of the falsehood, the inconsistency, the malignity of the charges against Mr. Ferrie and the electors, was most

triumphant. We can only make room for two extracts :

" But leaving those figurative expressions, which have been so charitably applied to Arianism, what is the real, the substantial, danger which you dread from the Belfast Institution ? Orthodoxy must be a very tender plant if it must be so sheltered, and shaded, and pampered. The religion which was first promulgated by a few poor fishermen, and went forth conquering and to conquer, required no such adventitious aids ; and when an inspired writer has said, ' Try all things, prove all things ; ' poor, indeed, is the compliment you pay to your opinions, when you say, that if any others are thrown in the way of the inquiring mind, your tenets will be forsaken. I never would condemn a system of belief for the practice of those who profess it ; but there are cases in which we may judge of the opinion by the practice. What, I ask, has been the practice of the loudest shouters among those who have denounced the Institution as a den of Arians ? Have they not sent their own sons to repose under the *Upas* tree—breathe the infected air—to drink of the waters of Sodom, and to eat of the dead-sea fruits ? Can the world believe men to be in earnest, when their practice is so opposed to their profession ? And what credit is due to this overweening anxiety for the spiritual welfare of the rising generation, when the very men who express it expose those who are nearest and dearest to the danger which they warn others to avoid ? Why do not the enemies of the Institution lay aside their metaphors, and speak plainly at once ? They say, we will have ' no chaff ; ' we must have the solid corn. Go on, then, if you wish to follow where they lead. Reap where you have not sown, and gather where you have not strewed—make the Institution your own ;—drive out every man, no matter how high may be his literary attainments, if he will not bow to your mandate. But this you cannot do. There are men who have the management of the Institution, who would rather see it levelled with the ground than made a citadel of sectarian bitterness. You may injure—you may destroy it ;—you may ruin a seminary which promises to be a blessing to the country—where the rising generation may meet and drink from the pure fountain of knowledge, and, as they look on each other's faces, imbibe principles of forbearance and affection and kindness, before the unfortunate political and religious dissensions

which exist in the country have estranged them from each other. You may ruin the Belfast Institution, but the infamy of the deed will descend upon the heads, and brand the memory, of those who made a waste where they could not establish their usurpation. I speak warmly—but I cannot help it. I am ill in health ; but, though I should lie down, when I have done, upon the bed from which I was never to rise, I must give vent to the feelings of my heart."

* * * * *

" An attack has been made upon Mr. Ferrie because he is stated to be a rational preacher. It appears extraordinary that the truths of the gospel should not be considered rational ; and one would almost suspect that this had been intended as a side stroke at his own party. There was one part of the attack with which I was greatly distressed. Not content with laying charges against Mr. Ferrie as a preacher, he (Mr. C.) turns round to misrepresent the New Light preachers of this country, alleging that they never refer in their public services to heaven or hell, to sin or punishment, to eternity or judgment. I need scarcely wonder at this, for Mr. Carlile has published a chapter in his book, nearly as charitable as this. Now, I say, wherever such statements are made, whether in a printed book or in an unpremeditated speech, they must proceed either from inconceivable ignorance or from wilful misrepresentation. If there be any ministers more likely than others to inculcate these doctrines, they are unquestionably those denominated New Light. Our own people, who know our ministry, and who are acquainted with our private walk and conversation, know the falsehood of such charges ; but, in this age of party rancour and strong prejudice, such groundless assertions are greedily grasped at. Reports, however vague, are readily taken up to the injury of those whose doctrines and conduct are misrepresented ; but I do beseech and charge you, unless you wish to blast our reputation, to sow dissension in our congregations, and leave our families without support, not to malign us by unworthy and undeserved aspersions. If I were to judge of Calvinism from what I heard yesterday in this house, and from what I have frequently heard elsewhere, I might be ready to charge against it as much unchristian virus as could be ascribed to any other system ; but I feel that it would be unjust to charge against a system what is only the fault of the individuals. I blame not the system ; I

blame the heart of man, which is 'deceitful above all things and desperately wicked.' There are some peculiar opinions of Calvinism, which, when misunderstood, may be injurious; but with the well-informed can have no bad tendency. Some of my best and dearest friends are Calvinists. There is a man in this house, and my heart almost prompts me to lay my hand on his shoulder; he is a Calvinist, and I believe that God never made a more upright man, or one more estimable in all the relations of life. Shall I then condemn the opinions from which I dissent, as if they were chargeable with what I know to arise from the ebullition of evil passions? No. Though my brethren will not let me hold communion with them, I am still ready to stretch out to them the right hand of fellowship. I trust, when we have laid aside the garb of frail mortality, we shall meet in that better and happier world, wondering at our own sinful folly in having disputed and excited strife, where all should have been harmony and love. I am weary of this contest which has been continued from year to year. If we cannot live in peace with you—at all hazards we will leave you. I will not continue in a state of constant turmoil with my brethren. I have human passions and frailties, and sometimes I cannot controul my temper when my principles are misrepresented, and the Institution with which I am connected is assailed through my person. But if I know the rock on which I have once suffered shipwreck, it is my own fault if I am cast upon it again. If we cannot live together in peace, in the name of God let us part in peace. For myself, I have no fear as to consequences. My people know my opinions; and I have no doubt of their faithfulness and affection. Some of my brethren may be injured; but he that catereth for the sparrow will not let the children of the sufferer for conscience' sake come to want. The cause of God and truth will finally prevail; and though I cannot approve of the individuals who excited them, I feel convinced that the storms which have raged among us will purify the Church, and have their result in the triumph of those opinions which I believe in my conscience to be true."

The discussion ended in a resolution to examine witnesses as to Mr. Ferrie's reputation for orthodoxy while in Scotland. Two were called in—Mr. Steen, "a youth who had attended Glasgow College, and who, as we understood, is either a licentiate or a student in con-

nexion with the Synod of Ulster," and Dr. Burns, of Paisley.

Mr. Steen, in answer to various questions, stated as follows:

"There was a difference of opinion among the students, as to whether Mr. Ferrie were an Arian or a Socinian; but they were sure he was not orthodox. He had preached a sermon on these words, 'Let us make man in our image;' and, in opposition to what is called the fall, he endeavoured to prove that this image consisted in the rationality of man's nature; also, that when Adam gave names to the animals, expressive of their several natures, Mr. Ferrie tried to prove that he might have done this from his superior knowledge of these animals, and not from any inherent knowledge of his own. This I thought contradicted the Confession of Faith, the doctrine of which implies the superiority of Adam's character to that of men at a future period. The impression was, that he was a *rational* preacher. I was struck with terror to hear such sentiments expressed in the College Chapel in Glasgow. My feelings might have been stronger, in consequence of my being but a young student, and having been accustomed to drink only the sincere milk of the word. I have frequently heard him underrate the testimony of Scripture by exalting the powers of human nature. I never heard any thing from him that directly bordered on Socinianism; but I had heard him give such sermons as Arians and Socinians usually give, and from analogy, I was led to conclude the possibility was, that he was a Socinian. He never preached the atonement, and of consequence he could never have preached the grace of God. The witness stated, that he wished the house to believe that he was not one of those underlings who come forward under the influence of others—it was merely his own sense of duty which had prompted him to this public avowal of his sentiments."

Dr. Burns prefaced his evidence by some remarks on the painfulness of his situation in having to state what might injure a man of "excellent character," and "first-rate endowments of mind."

"It is not easy to give a definite name to the complexion of Mr. Ferrie's sentiments; but the impression was, that they did not accord with our public standards.—He is what we call Anti-evangelical. But I do not speak from my own knowledge. The term *Anti-evangelical* does not apply, in Scotland, with respect to a *speculative* belief in the Trinity, or the *Divinity of the Saviour*.

It may be applied to a man who *holds the doctrine of the Trinity*, but who does not give a *prominence* to the atonement, the influence of the Spirit, &c. From what I have learned, I would not exactly call Mr. Ferrie's sentiments Arian—he never, that I know, gave his opinion on the person of Christ—it was the sermon on original sin that gave rise to the public reports. There never was any suspicion thrown out that his sentiments regarding the person of the Saviour were not orthodox, that I heard of. The term *rational* preaching does not designate any *system of doctrine*, but a peculiar mode of preaching, which addresses itself to the *understanding*, rather than to the *heart*, or which is chiefly confined to the statement and defence of the general doctrines of Christianity. A minister might hold a system of speculative orthodoxy, and yet be called *Anti-evangelical*."

We have no space now for comment on these Jesuitical and Inquisitorial proceedings. What will the Synod of Ulster do next?

LITERARY NOTICES.

We have great pleasure in announcing and recommending the second edition, just published, of *Potamology*. Its appearance is much more ornamental; and its utility has been augmented in a corresponding degree. Besides additional Towns and Tributaries, the site of each City or Town, and the outfall of each Tributary, as on the *right* or *left* bank of the Principal River, are accurately indicated. In this edition 670 cities and towns, and 610 tributary streams, are enumerated. The *Seam* river, in Australia, has been added to the principal streams in consequence of the attention it has lately excited. We earnestly re-

peat the wish for the general adoption of the Table expressed in our Number for January, pp. 14—16.

The Author of the "Revolt of the Bees" is about to publish "Hambden in the Nineteenth Century," or Colloquies on the Errors and Improvement of Society.

Shortly will be published, in one small volume, 12mo., price not exceeding 3s., *The Reasonableness of Religion: in its Doctrines and Institutions, with a Particular Application to the Rite of Christian Baptism: to which will be added, Critical and Historical Notes.* By Benjamin Mardon, M. A.

Fiant Christiani cum Christum nosse potuerint.

The names of Subscribers may be left with the Publisher, Mr. Hunter, of St. Paul's Churchyard.

A curious collection of Ancient Ballads has been lately published at Pest, in Hungary, in the Magyar Language, and dedicated to Dr. Bowring, as "the enlightened Master of the Hungarian Tongue, and the able Translator of the Hungarian Poets," in the following words:

Nemzetes
BOWRING ZÁNOS URNAK
Londonban;
a' magyar nyelv' lelkes barátjának
's az angolokkal való megismertetőjének,
magyar költések' szorgalmas
Fordítójának
ezen magyar poctai régiségeket
tisztelettel
's hazafiúi buzgó szeretettel ajánlja
a' Kiadó.

CORRESPONDENCE.

The "Report of Sums received" for the Devonport Chapel, dated May 27th, appeared on the Cover of last month's Repository.

The Editor thinks the insertion of W.'s Rejoinder, on the Character of Napoleon, unnecessary. Should any further replies, sufficiently interesting to claim a place in our pages, be received, W. will have the opportunity of commenting upon them.

Communications have been received from W. J.; H. S. W.; G. I.

ERRATUM.

P. 471, lines 10 and 11 from the bottom, for "power which so intoxicates," &c., read, "power, a consciousness of which so intoxicates the votaries of refined self-interest, and which can be wielded at will," &c.